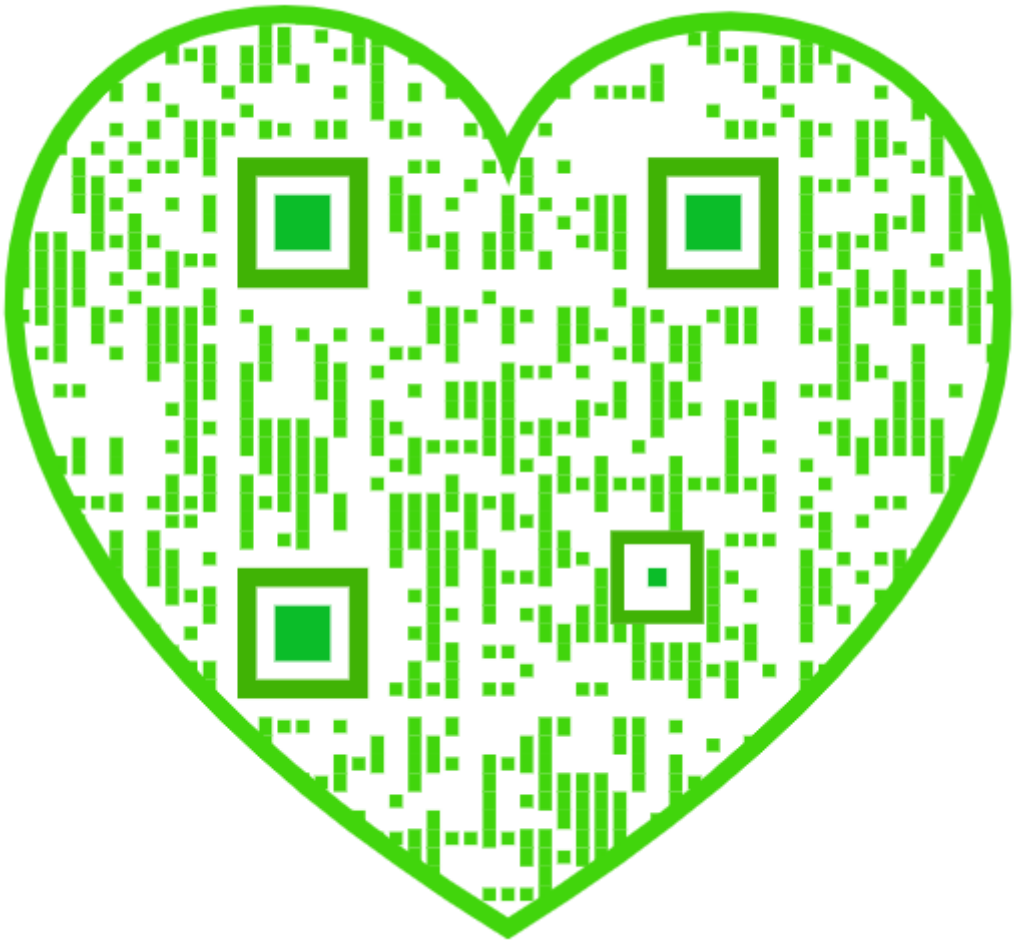
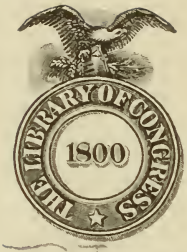
MAN:
Body, Mind, and Soul.

By S. O. OSBORN.





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S. O. OSBORN.

MAN:

BODY, MIND, AND SOUL. SATAN, HELL, AND HEAVEN.

By S. O. OSBORN,

Author of "SALVATION BY CONTRACT," "ANALYSIS OF THE RETAIL TRADE," "READY PER CENT AND PRICE MARKER," and "MAN: BODY, MIND, AND SOUL, SATAN, HELL, AND HEAVEN."

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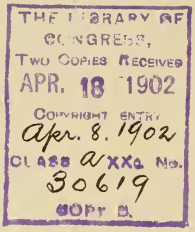

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PREFACE.

THE first object of this book is to present, in a few pages of most interesting reading, a broader, wider, more extended, more satisfactory, and more beneficial knowledge of what the Holy Bible says and teaches on the special and all-important subjects treated, than will have been obtained otherwise in many years—more Biblical and satisfactory information on the subjects than is obtained by most people in their whole lifetime. To offer to the public information on the following and kindred subjects, that to obtain from other sources would require years and years of research, of reading, of time, and of hard mental labor.

All the subjects (see index) are intensely interesting and instructive. Man: Body, Mind, and Soul; Satan, Hell, and Heaven—actual knowledge of what the Scriptures say and teach on these subjects will drive away vague, uncertain, indefinite, and unsatisfactory notions and ideas, and make the reader better, happier, and wiser.

The reading of the Bible, as *conducted* by nine hundred and ninety-nine persons out of one thousand, leaves the readers without clear and definite ideas on questions and subjects that are of the greatest possible importance to everybody. Not more than one person out of a thousand obtains in a whole lifetime clear, definite, and satisfactory ideas and knowledge of man's

soul, of God, of Christ, of angels, of the Holy Ghost, of repentance, of conversion, of death, of the resurrection of the dead, of heaven, of the day of judgment, of paradise, of being born again, of the coming of Christ, of Satan, and of Hades—of Hell.

To obtain the information and definite knowledge contained in this book on the above Biblical subjects has required the reading and connecting of Biblical teaching, principles, and commandments, from the first of Genesis to the last of Revelation, more than forty times; and the reader will find the New Testament doctrines on all the above subjects clearly stated, and in harmony with the understanding of advanced Protestant Biblical scholars.

In view and reasonable consideration of the almost universal belief that man's soul will exist and *live* on and on for thousands of millions of years after the end of this short life, no one can intelligently allow any sort of labor, or work, or business, or poverty, or wealth, to keep him, or her, from searching for the sacred truth; and this book is designed to be the shortest and quickest way to the most desirable information, and to save its readers years of uncertainty on many Biblical questions that are generally considered of the greatest possible importance to all mankind.

THE SECOND OBJECT.—The second object of the writer of this book is to encourage young men and young women to higher and nobler lives. Being himself the loving father of several young people, the composing and writing of this part of the book has been of great parental interest to the author—being influenced by deep love for *his own.*

Having extensive knowledge of modern conditions of life in cities and country, and of frauds and deceivers, and their enticing *snares, traps,* and *pitfalls,* that are causing the moral degradation and utter ruin of thousands of young men and young

women *every week*, the author has faithfully warned the young against many *dangers*, and encouraged them to *pure* and *noble* lives.

While it is hoped that every article in this book will have a tendency to make the reader both wiser and better, I refer to *four* articles and their subdivision as of special value to young men and young women. These are entitled: "The Standard or Measure of Right," "How to Merit and Command Highest Respect," "Evil Thoughts," and "How to be Somebody." These articles are designed to be *instructive*, moral guides, encouraging the use of the highest moral standard as the only correct measure of *honor*, *virtue*, and *morality*, and the sure way to success; and discouraging the reader from evil, and encouraging to do good; wherefore, it is hoped that the reading will be interesting, instructive, and beneficial to all who read, of whatever age.

THE AUTHOR, S. O. OSBORN.

INDEX.

PAGE.

MAN, ... 9
NEITHER MONKEY NOR APE, ... 10
HOW LONG HAS MAN BEEN ON THE EARTH? 11
THE HUMAN HEART, ... 13
HOW THE HEART RESTS, ... 13
HOW THE LUNGS REST, ... 14
THE BRAIN OF MAN, ... 14
BRAIN-WEIGHT, ... 15
INSANITY OF MAN, ... 15
WHAT THE SOUL IS, ... 16
SOUL, SPIRIT, MIND, ... 18
RECOGNITION AND GROWTH OF SOUL, ... 20
AN INFANT SOUL, ... 22
INHERITED CHARACTER OF SOUL, ... 22
CHARACTER OF INCREASE OF SOUL, ... 23
DAMAGING CONSEQUENCES OF EVIL GROWTH OF SOUL, ... 24
SLEEP—NATURE OF, ETC., ... 24
CAUSE OF SLEEP, ... 25
HOW LONG TO SLEEP, ... 25
DREAMS—CAUSE OF, ETC., ... 26
EVERY-DAY EVIDENCES AND PROOF OF THE EXISTENCE OF GOD, 28
GOD'S ORGANIZED GOVERNMENT, ... 29
GOD'S LAW COMPARED WITH MAN'S 30
ALL LINKED TOGETHER BY A CHAIN OF LINKS OF GOD'S WORDS, 31
WHY GOD DOES NOT CONVERT THE SINNER, ... 32
HEAVEN AND THE CITIZENS, ... 33
DEGREES OF GLORY, ... 36
SHALL WE KNOW EACH OTHER? 37
NO SEX IN HEAVEN, ... 38
HOW LARGE IS HEAVEN? 39
THE SOUL'S RECOGNITION OF ITSELF, OR SELF-IDENTITY, . . . 40
HELL AND THE CITIZENS, ... 42
SATAN AND HIS AGENTS, ... 45
CONVERSION—WHAT IT IS, ... 50
MAN'S FREE WILL, ... 52
REPENTANCE, ... 53
"EXCEPT A MAN BE BORN AGAIN," 54
THE STANDARD OR MEASURE OF RIGHT, ... 58
WHY SO MUCH WRONG, ... 58
CONSCIENCE AS A GUIDE, ... 60
TWOFOLD PUNISHMENT, ... 61

PAGE.
DAY OF JUDGMENT AND RESURRECTION OF THE DEAD, ... 63
THE GENERAL RESURRECTION, ... 65
DEATH OF THE BODY, ... 67
LOVE—WHAT IT IS, ETC., ... 69
HOW TO MERIT AND COMMAND THE HIGHEST RESPECT, ETC., . 72
HANDS OFF, ... 75
EVIL THOUGHTS, ... 78
ANGELS—WHAT THEY ARE, ETC., ... 80
EFFECT OF TIME ON BELIEF IN HISTORIC EVENTS, ... 82
HOW TO BE SOMEBODY OF IMPORTANCE, ... 84
MORAL CULTURE AND SELF-RESPECT, ... 86
BAD COMPANY, ... 87
NOVELS AND FICTION, ... 87
VALUE OF TIME, ... 88
THE SATANIC TYRANT, PRIDE, ... 88
JUDGE EVERYBODY, ... 89
BE NOT DECEIVED BY FORMAL POLITENESS, ... 91
MANLY REFORM, ... 91
ONLY FIVE CENTS A DAY, ... 92
SALVATION BY CONTRACT, ... 92
THE CONTRACT, ... 93
A VIOLATED CONTRACT, ... 95
THE HOLY GHOST, ... 95
PARADISE, ... 96
HOW GOD ANSWERS PRAYER, ... 97
THE GLORIOUS REUNION UP THERE, ... 99
WHO WILL BE THERE, ... 101
SLEEP OF PLANTS PROCLAIMS WISDOM OF THE CREATOR, . . . 102
PERSONALITY OF GOD, CHRIST, AND HOLY GHOST, ... 103
THE TRINITY, ... 104
IS THE SOUL BURIED WITH THE BODY IN THE GRAVE? 105
SWEET, SWEET HOME, THE NURSERY OF HUMANITY, ... 106
THE UNHAPPY HOME, ... 108
HOW TO MAKE THE HOME BETTER, ... 111
RAPID DISAPPEARANCE OF OUR SWEET HOMES, ... 112
SONS AND DAUGHTERS OF THE HOME, ... 113
ABOUT ROLLING STONES—NO EASY PLACES OF INDUSTRY—PREPARE FOR OPPORTUNITIES WHERE YOU ARE KNOWN, 116
SUCCESS AND FAILURE—WHAT IS AND WHAT IS NOT SUCCESS—WAYS OF FAILURE—HOW TO SUCCEED, ... 119
THE ANTI-CHRISTIAN WEED—MORAL EQUALITY OF POTS AND KETTLES—HOW THE SALOON IS SUPPORTED AND PROHIBITION DEFEATED—THE DEVIL'S TRINITY, ... 130
WEALTH OF FOUR KINDS—HOW MILLIONS ARE HONESTLY MADE—POVERTY AND PLEASURE, RICHES AND SORROW—GREAT WEALTH AND FINE MANSIONS STILL WITHIN REACH OF ALL POOR PEOPLE, ... 138

MAN: BODY, MIND, AND SOUL.

SATAN, HELL, AND HEAVEN.

Man.

MAN—one of the human race, or of mankind; a human being. In this sense it is of both genders, including the whole human race.

> "How poor, how rich, how abject, how august,
> How complicate, how wonderful is man!"
>
> —YOUNG.

> "Know, then, thyself, presume not God to scan;
> The proper study of mankind is man."
>
> —POPE.

Zoologically considered, man is a vertebrate animal, of the division of the mammalia and order of primates. Mammalas, from Latin, mammalis, pertaining to or having breasts. Vertebrate, from vertebra, a joint in the backbone or spine. Primates, first and highest order of mammals.

Man belongs to the highest class of the vertebrate branch of the animal kingdom, and is specially superior to all other groups. His class includes vertebrates with a heart of four chambers, warm blood, the lower jaw composed of two branches articulated directly with the skull, and the body covered wholly or partly with hair. Man not only is the highest family in the animal kingdom, but is the only species of his kind.

Neither Monkey Nor Ape.

As to the anatomy of man, distinguishing him from all others of his order in the animal kingdom, his feet differ materially from those of any ape or monkey, in the horizontal sole which rests flatly on the ground, in the projecting heel, in the big toe which lies parallel to the smaller; in his face, which is more vertical, lying below instead of in front of the forepart of the brain-case; in the nose-bones, which project more beyond the upper jaw; in the jaws, which are relatively smaller; and in the chin, which is more prominent; in the more uniform length and size of his teeth; and in the greater length of the lower limbs as compared with the upper, the reverse being true of apes and monkeys; and in the erect, commanding posture, and the freedom of his hands from any part in walking.

Another characteristic difference between man and any monkey or ape is the brain weight. The average brain of the adult man is more than twice as heavy as that of the nearest monkey approach to man. The brain of man is larger and heavier than that of an ox, cow, or horse; heavier than the brain of any animal except the elephant and large whales.

But aside from and far more consequential than all these physical differences that mark man as being a creation entirely different from all other animals, is his immaterial, intellectual *soul* or *spirit*, constituting him a thinking, reasoning, free-will, spiritual being.

"Who knoweth the spirit of man that goeth *upward*, and the spirit of the beast that goeth *downward* to the earth?"

It is this immaterial, intellectual, *spiritual power* of man, directed by the mere will of a marvelous *spirit* being, and operating through superior brain facilities, that makes man the master and ruler of the world.

The majority of Pagan myths of the creation regard man as the creature of God. There are also traditions in some of the heathen religions that man is a descendant of the ape. But much more wisely and greatly to the credit of Paganism, the number of traditions is *greater* which represent the ape as a degenerated

descendant of man. The traditions of the civilized nations of antiquity almost unanimously agree that man is the creature of God.

Some physical resemblance between man and the ape—resemblance of structure—is recognized by all naturalists. All, too, recognize the infinite superiority of man.

Finally, the author is willing to stake and risk his present and future reputation as a prophet on the following prediction, to wit.: That the time will not have come before the great, and to some awful, judgment-day, when all the Darwins and Company of England, aided by the Tom Paines and Ingersolls of America, will have elevated either the monkey or ape in the minds of Christian people up to the high distinction and honor of being the progenitors and forefathers of man; nor have degraded man way, way down to the level with the soulless beast of the forest; nor have robbed God of the authorship of creation; for if he did not create man, body and *soul*, why, then, shall we believe that God created the *world?*

Both the creation of the world and the creation of man are affirmed by the same authority—the Bible. The authority is as good in the one case as in the other. And, too, the same good authority declares that the infidel is a *fool!*

Now, in conclusion of this subject, we believe that the so-called naturalist, and the scientist, and any other fellow who, by denying, directly or indirectly, the Biblical account of the origin of man, thus attempting the robbery of the Lord God, is as great a sinner as either an Ingersoll or a Tom Paine!

How Long has Man Been on the Earth?

IT is not possible for man to know how long he has been created. He may continue to conjecture. The ancient Egyptians were of the opinon that man had then inhabited the earth about twenty-five thousand years. In Christian communities the chronology of the Old Testament was differently figured, with various results. The estimate made by Archbishop Usher, that the creation of man took place 4004 B. C., was quite generally accepted.

But there have been discovered, still standing, temples in Egypt whose foundations are believed to have been laid much longer than 4004 years B. C. Aside from masonry, there are geological evidences that make it almost certain that man lived in Western Europe several thousand years prior to Archbishop Usher's 4004 B. C. Hence it is now generally admitted that Usher's estimate is quite wrong.

While geologists have unearthed buried and hidden evidences of man's early existence, in the rudely constructed implements of stone found in the sand and gravels of rivers of England, France, and Spain, associated in original deposits with the bones of such tropical animals as the hippopotamus, the African elephant, and the hyena, which belonged to the preglacial fauna of those localities, yet they are *unable to agree* as to time, and really ignorant of the age of these ancient works of man. Some geologists put the age of the oldest strata containing remains of the industry of man as far back as 250,000 years, while others, equally good authority, do not put them at an age greater than 25,000 years.

If scarcely five out of a hundred geologists can agree, how can we suppose that any of them really know?

But should geology or science prove that the world has been in existence a million years, it will not affect the validity of the Bible account of the creation of the world and man, as, while the Bible tells us that God was six days creating the world, etc., yet it does not tell how long a period one day was at that long, long-ago time. One of those days may have been as long as a thousand or ten thousand years now. And as to chronology and the age of man, supposing that a day at that time to have been a period of several thousand years, the world may have been created many thousand years *before man.*

The account in Genesis does not enable us to understand how long a period one of the days was, and we have no good reason to suppose that it was only twenty-four hours.

As to the world itself, it may have taken, at that time, as long as several thousand of our years to turn once on its axis. We can not compute time at that period by the methods of the twentieth century.

The Human Heart.

THE human heart is a double pump, about the size of the closed fist of its owner. It has four compartments, or rooms—two upper and two lower, as a two-story house. The blood-vessels that carry the blood away from the heart are called arteries. Those smaller vessels that gather up the blood and lead it back to the heart are the veins. The very small vessels that carry the blood over from the last and smaller divisions of the arteries to the first divisions of the veins are the extremely small vessels called capillaries.

Could a person remove the parts that hide the heart from view, and see it pumping the blood-stream along, he would be greatly astonished at the force and rapidity of its work. It forces the blood against a pressure which, for the left ventricle, amounts to a column of blood six or eight feet in height. Each portion of the heart handles about six ounces of blood at each stroke, and repeats strokes about seventy-two times per minute, day and night. This is said to be equal, in labor, to that of a man of average weight climbing a mountain three thousand feet high every twenty-four hours.

How the Heart Rests.

BOTH the heart and the lungs obtain rest between periods of activity. But have distinct periods of suspension of motion. Thus, after the contraction and dilation of the auricles and ventricles of the heart, there is an interval during which the heart is entirely at rest. This rest amounts to one-quarter of the time necessary to make one pulsation and begin another, which equals one-quarter of all time. Because of this rest between pulsations, the heart rests fifteen minutes out of every hour.

The pulsations of the heart during sleep are from ten to twenty times fewer per minute.

The word *heart*, as used in the Scriptures, thus: "My son, give me thine heart," and "Blessed are the *pure* in heart," never refers to this material heart, but to the immaterial soul—to the

intellect, affections, and will of man. Compared with these, the heart, even to its owner, is of the least possible consequence.

How the Lungs Rest.

IF we divide the respiratory action into three equal parts, one will be occupied in inspiration (filling the lungs), one in expiration (emptying the lungs), and the third by a period of quiet and rest. Thus, during one-third of the time, the muscles of respiration and the lungs are at rest.

The Brain of Man.

BRAIN is the term applied to the contents of the cranium, or skull, of vertebrates. It is the center of the nervous system of man. Brain is a collective word, embracing those parts of the nervous system of man contained as stated above. Invertebrate animals (animals without a backbone) have, near the head end of their bodies, the nervous ganglia—a collection of nerve-cells—which seem to be, in some measure, homologous to a true brain.

The human skull, covered with hair to make it handsome, is, the author believes, the earthly home and workhouse and telegraph office of the immortal soul. The brain is the *instrument* and office-equipments, the soul the superintendent, operator, and the *commander-in-chief*.

The brain is as fully subject and under command of the soul as members of the body. Order your right hand up to the top of your head, and the order is visibly obeyed, obedience being effected by the power of the *will* of the soul over the brain and nerves extending from the brain to the hand. Thus the brain, nerves, arm, and hand all yield obedience, through the brain, to the will of the commander-in-chief.

It is believed that, in health, some part of the brain acts at all times in accord and harmony with the reason, thoughts, and the will of the soul in mental operations and work designed to accomplish any desired purpose. Every part of the brain and the limbs of the body instinctively execute the will of the soul. While the subjection of the brain to the will of the soul is as

real as that of the arm or hand, yet, owing to the concealed position of the brain, its subjection to the *will* of the soul can not be seen and observed by the eye as that of the hand.

Thus, during the soul's temporary stay on earth, the brain is its immediate and most efficient servant, always ready, when not asleep, to aid the soul in mental work and in communicating its thoughts, sentiments, and desires to whomsoever may be concerned.

While the soul is entirely conscious of its individual, spiritual personality, yet it is, somehow, imprisoned in the brain during this short life, to increase in knowledge and love of God and man, to do good, and to prepare for everlasting eternity.

The brain is directly and instantly influenced by the mental (this means spiritual) acts of man, and, through the brain, the *mutual* relations of body and soul are effected.

The brain is the instrument of the soul in mental work and in directing all the members of the body to move and act in harmony with the character and will of the soul, which is accomplished, except in the case where the brain becomes diseased and deranged.

Brain-weight.

AS AN index of mental capacity, brain-weight can not be relied upon, though heavy brain-weight usually accompanies high intellectual powers; but numerous cases of high brain-weights are found where there is no evidence of more than ordinary intellectual ability. And there are many heavy brains among the insane.

Some men of large mental capacity have possessed brains of less than average weight.

Insanity.

WHEN, by overwork or misuse, the brain becomes *seriously diseased*, it will miscarry orders directed to the tongue and other members of the body, and fail to obtain right execution of the will and commands of the soul. When an individual's brain be-

comes thus seriously diseased, he is said to be crazy, or insane. The brain is, as it were, the middle-man through whom the soul communicates its desires to the world, to the spirits of other men; and when this source of communication is cut off or deranged, there can be no communication, and the soul itself may become unconscious until the health of the brain be restored, or until released from its imprisoned condition by the death of the body.

There will be no unconscious, no insane, no crazy souls in heaven—no, nor in perdition. Insanity is of flesh and blood—a deranged or diseased condition of the brain, *not of the soul.*

When the brain dies, the soul will be released, and take its flight. and be freed forever from the provoking works of a diseased brain.

O how great hope and comfort these thoughts of release from the thralldom, the bondage, of a diseased brain should bring to the relatives and friends of insane persons!

What the Soul Is.

WHAT is the soul of man that it is worth more to its owner than would be the whole world?

We read in Genesis that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The soul of man being of so great value, as is clearly taught by our Savior in the following question, surely its identity, location, and nature should be most thoroughly established to the satisfaction of every intelligent being having a soul. Christ says, "For what is a man profited if he shall gain the whole world and lose his own soul?" (Matt. xvi, 26.) This question clearly teaches: First, that the human being *has* a soul now; second, that it is his own; third, that it is of great importance and value to its owner; fourth, that it may be lost. He says, "Fear not them which kill the body, but are *not able to kill the soul.*" Here, too, is proof, in Christ's own words, that the soul is not man's body, nor his breath, nor his physical life. "Fear not them which kill

the body, but are not able [have not power] to kill the soul." Here, in Christ's words, the soul is mentioned as a thing entirely different from and capable of living without the body.

As the murderer can kill the body of flesh and blood is proof sufficient that Christ does not refer to the breath and life of the material man when he says, "But are *not able* to kill the *soul*."

In death every material, physical, tangible part of man dies. No trace of life remains in any part. The body and all its parts lie dormant, inanimate, lifeless—dead—and yet the entire material structure, every physical part of man, from the crown of his head to the soles of his feet, may still remain physically unchanged, entire, and as perfect as in life. No part of the material body has gone. Dissection shows that the head is still sound, and the brain and heart whole and physically unchanged. Doubtless the soul has departed. What was it? Evidently it was no material part of man. Christian people in general believe that when death comes to the human body, the immaterial, immortal soul departs. Christ said to the penitent thief on the cross, "This day shalt thou be with me in paradise."

We read, "God said, Let us make man in our image, after our likeness." (Gen. i, 26.)

As God is a Spirit (see St. John iv, 24), man, as formed out of the dust of the ground, or of flesh and blood, is entirely unlike God. So, therefore, God's words, "In our image and after our likeness," can not have reference to man's body, but to his soul—an immaterial spirit transmitted from God to man, wherein is the "likeness" and the *relationship*—sons and daughters of God. (See Gal. iv, 5-7; 2 Cor. vi, 17, 18.)

Man was to be, and is, a *spirit*, as God is a Spirit; was to be highly intelligent, as God is intelligent; was to be eternal, as God is eternal; was to be good, as God is good.

Man would need a temporary home on earth and a servant to do his will. So God planned and formed out of the dust of the ground a combined, self-portable house and servant, and called it *man*. The needful house, servant, and home for the "image" and "likeness" of God being first prepared, God then

breathed into his nostrils the breath of life (or lives), and man became a living soul. It is said that the word *life* in Genesis ii, 7, ought to be rendered *lives*.

Surely man's immortal soul was not "formed of the dust of the ground," as was his body.

The soul's origin, most likely, was the Divine breath—an immaterial, immortal, spirit-intelligence and self-conscious personality.

The words "breath of life," it is said, more properly translated, would read "breath of *lives*," which, we suppose, means both animal and intellectual (or spiritual) life—the life of the material man and of the spiritual man. Both these lives exist in the living man.

The *soul* is that vital, active principle in man which sees, hears, *perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines,* and *aspires.*

The word "soul," as used in the Scriptures, does not, in every instance, refer to the spirit aside from the body, but sometimes refers to the whole man.

Soul, Spirit, Mind.

THESE three words are usually used synonymously. A man's spirit is his soul, as also is his mind. A critic could suggest some technicalities, but for practical purposes the three words may be considered synonymous. The word "soul," however, is the name commonly applied to a spirit that is, or has been, connected with a human body or material organization. But the word "spirit" may be applied to a spiritual being that has never been connected with a human body or material organization. An angel is a spirit. The soul of man is a *spirit* from God himself, and imperishable. It is a unit distinct from the body, over which death has no power.

The word mind, however, when not used as synonymous, may be used to refer specially to the intellectual, thinking, and reasoning faculty or power of the soul or spirit.

The spirit is the essential, immaterial *self*. The soul is the spirit when in the body; in other words, the spirit is called soul

while it is incarnated in the human body or head. The mind is synonymous with soul, except we usually have in thought the soul in relation to the physical brain. Thus mind *is soul*, embracing its perceptive and reasoning powers. Reason is of the soul—belongs to the soul. Brain is matter which possesses no power to reason. Matter produces matter, not reason. The soul being immaterial, produces that which is immaterial. Reason is immaterial. Here is a difference between man and brute. Man's soul reasons. The brute does not. Man is governed by reason; the brute, by instinct. Instinct incites the brute to action—to move, to go and come, without any thought of improving its ways.

The physical body—the material man—was made for the infinitely more important part, for the soul, and not the soul for the body. The proper relative positions of the soul and body are as principal and servant.

The head of man is the earthly home of the soul. The brain is not only the center of the nervous system, but also of spiritual and intellectual life through the soul.

It is never proper to speak of the mind or spirit as being tired or weary. The mind never gets *tired*, never weary. A spirit that is to live forever would not get tired in the first century. It is the *brain* that gets tired, fatigued, and "gives out." The mind is vigorous and active until we become unconscious in sleep.

The nerves extend to and from the brain to all parts of the body, forming a most perfect and marvelous system of telegraphy, communicating as by a million wires with every hair's-breadth of the entire body of man.

As there is no intellectual intelligence in matter, we believe, with others, that the human brain is the home and business office of the soul, and the nerves the sort of electrical wires by means of which the soul, by the mere power of its will, communicates with the world, and directs the body and all its parts.

If, as theology teaches and enlightened Christians believe, the soul, after it has left its temporary home in the head and brain, is still an unimpaired spirit—intelligent, thinking, remembering, loving, reflecting, reasoning, etc.—surely then it possessed all these desirable faculties while *in the brain* of man.

All our intelligence, sight, and hearing belong to the soul. The eye sees nothing; neither does the ear hear. These are only mechanical mechanisms, through which the soul sees and hears.

Recognition and Growth of Soul.

OWING to our constant custom of seeing, examining, lifting, weighing, and measuring all things with which we have to do, or that come under our consideration, it is very difficult, even impossible, without reflection, to conceive of and comprehend the existence of anything entirely without a material body.

We are taught that God is a Spirit; that angels are spirits, that the souls of men are spirits; and that all spirits are *immaterial*, having no material organism, no physical existence.

The word "immaterial" refers to anything that exists without physical substance or matter, such as can not be seen, felt, weighed, and measured, as can material things.

It is, of course, easy to comprehend the existence of anything that we can see, feel, weigh, and measure; but to satisfactorily comprehend the actual, real existence of anything that is entirely immaterial, requires mental training, thought, and deep, mature meditation.

Theological scholars speak and write of the soul of man as existing, as being. Angels are described as celestial beings without material bodies. Now, in what sense or manner can we comprehend actual, *real existence* and life where nothing exists? We say that God *is* a Spirit. The little verb "is" implies—yea, *asserts*—the existence of something.

Our souls are immaterial spirits, and yet *exist* as really as though made of iron. Let your soul follow mine in this reasoning, and it may not only better comprehend the nature of spirits, but be convinced that they, though composed of nothing material, yet are as real as though made of steel.

A spirit is an immaterial, self-conscious *intelligence*, a spiritual *being*, a self-identified *personality*, existing in spirit (not material), growing spiritually, and increasing in knowledge and power for good or for evil.

All life, both material, organic, and spiritual, has its origin in infancy. Everything produces after its own kind, brings forth its like or successor in infancy, whether it be vegetable or animal. Thus the big, majestic oak of the forest scatters the seed in which the infant oak has its origin, and continues to grow in size, strength, and weight, adding oak, not hickory, to the infant oak, until it, too, becomes one of the mighty oaks of the forest.

As of the oak, so of the material, organic man. He, too, is born in infancy, and increases in material substance, in visible, tangible flesh and bones, until manhood.

So, too, of the human soul. It is born an infant spirit, and grows and increases, not in flesh and bones, but in spirit, in the qualities and powers of an immaterial being.

Thus everything increases and produces of its own kind, the infant oak drawing its support and growth from material substances in the ground and the atmosphere. The infant man feeds on and draws his support from milk, bread, and meat. But the mind—the soul of man—being a *spirit*, feeds on things that are not material, as an increase of knowledge acquired by observation, instruction, conversation, reading, and meditation.

Some years ago the reader learned the A-B-C's, then to spell small words, then larger words, then to read, to write, and to figure in mathematics. Have you forgotten these acquirements? No. Have you knowledge still in your possession of all these things? Yes. Can you show, in *material*, any of these your acquired possessions? *No.* Have you a pocket-handkerchief? Yes. Can you show it in material? *Yes.* Are you sure, then, that you really *have* knowledge of the studies that you pursued years ago? *Yes.*

You are right. You did acquire knowledge of letters, figures, spelling, reading, and writing, all of which still exist spiritually, and constitute, as it were, a part of your soul.

You obtained, and still *have possession* of knowledge of many things. You *know* that you *have* such knowledge; but, knowledge being immaterial, you can not show it, as a pocket-handkerchief. It has become, by acquirement-growth, a part of the store of knowledge now belonging to your soul, but, being immaterial,

can not be seen nor felt, nor weighed nor measured, nor exhibited, as things made of material or matter.

Love, whether proper or improper, whether moral or immoral, is a part or sentiment of your soul, fitting or unfitting you for heaven. Love exists in and emanates from the soul, but can no more be found than the soul itself, and yet it exists spiritually as really as though it were gold or silver.

An Infant Soul.

A NEW-BORN infant soul possesses all the faculties of an adult soul, including the power of seeing, hearing, perception, remembrance, reason, love, hope, fear, comparison, desire, will, adoration, imagination, and aspiration—all these in their most *undeveloped* state.

The infant soul feeds lightly on observations of the things that comprise its new surroundings. Spiritual growth being slow but *sure*, the soul of the child peers out through two so-called eyes, which, really, are windows in the wall of its house, to enable it to look out and see what is going on, and what dangers may confront it. These little eye-windows see absolutely nothing; but the imprisoned soul within sees as the reader sees out through the window of a house.

But we were about to say, the soul, peering out through these little eye-windows, soon begins to notice the nods and smiles of its nurse or mother, and erelong vigorously asserts its personality and its twofold nature.

Selfishness is always present in the infant soul, and usually is first to manifest itself. But the mother may notice passion as first in undue proportions. When these are manifested, it is time to begin to overcome and subdue such evil tendencies, first, by examples of kindness; but so soon as the child can talk and understand, then by both precept and example.

Inherited Character of Soul.

AS THE little acorn contains the oaken germ, and transmits to the infant tree the specific, positive character and nature of the future big oak, so every infant soul of man *inherits* special *tenden-*

cies of *character*, moral and immoral, honest and dishonest. Specially lewd and unchaste tendencies of parental passions *are inherited* by the child. One child inherits the evil qualities of the father, another those of the mother; but such evil tendencies are *transmitted to* both the *soul and body* of the child; and, unless these evil tendencies be overcome and *changed* by effective early *moral*, reformatory education, will develop controlling character inherited from at least one, if not both, parents.

The *oak* has but one nature, and *transmits* that to its descendants. Every human being has two natures—animal and spiritual—and *transmits both of these* to their descendants.

Inherited evil influences and tendencies from bad parents can not be eradicated, but may be largely overcome by increased *moral* growth of soul, obtained by a timely, ceaseless supply of moral and reformatory *spiritual food*, both as precept and example, during youth.

But the *timely* supply of moral and reformatory food is very seldom, *almost never*, furnished by immoral parents. In such homes evil conversation and example outweigh and overcome all better influences, and the soul-growth and development is largely evil.

Character of Increase of Soul.

THE character of the increase or development of soul will correspond, in some measure, with that of the influences on which it is fed. By this I mean that the character of the increased growth of the soul will correspond with the character of the mental food, whether it be moral, immoral, or merely intellectual. Intellectual growth may be large, *without any moral growth.*

The quality of increase of soul will always be affected for good or evil in some measure by the nature and quality of the soul to which new growth is being added, it being difficult to build a pure, moral soul on an immoral, dishonest, or unchaste foundation.

Education, learning, arts, and sciences, *purely*, do not reform men, nor make them in any way better morally.

Damaging Consequences of Evil Growth of Soul.

WHILE evil hereditary tendencies are a vast disadvantage to any soul, yet no less difficult to overcome, and *more* damaging in its results, is the early growth and development of soul fed on the unchaste, *immoral*, and *adulterous* jests about serious things, talking or speaking lightly or jocularly of things about which no sensible, decent person would even smile, unclean and immoral remarks, jokes, anecdotes, and *adulterous examples* of a sinful parent, whether by father or mother. These establish the bad tendencies and bad character of the young souls, and bring blighting *curses* upon souls yet *unborn*, so far-reaching and disastrous that all the evil, damning consequences will not be stopped before the great and final day of judgment at the end of the present dispensation.

When parents are degrading their children by sinful words and example, they are at the bottom of the ladder of degradation.

Sleep—Nature of.

SLEEP is rest, the condition of inactivity and repose in which the brain and entire nervous system share and recuperate. Sleep is the condition of rest and recuperation, during which there is more or less complete suspension of consciousness and of the power of voluntary action. It is an important normal condition, occurring periodically, indicating, specially, repose of the brain and nervous system.

While man is awake, the constant activity of the soul (meaning the mind) and its mental operations keep the brain and, more or less, the whole nervous system active. This causes wear and tear of the nervous textures and deposits in them of effete, thrown-off, waste products proportionate to the work done. Thus a large amount of potential or physical energy is being constantly expended, and this, too, more rapidly than it is reproduced.

Wakefulness is a specific, positive condition, in which energy is consumed more rapidly than it is restored. During this period of activity a portion of the animal tissues are worn out, and the

waste, dead matter accumulates faster than it is carried off out of the way.

Sleep is the *opposite* condition, the negative of awake, being a state of general repose, during which the expenditure of vital force and energy is *reduced* to the smallest amount possible in safety to life. The brain is now inactive, consciousness and will-power *suspended.* The movements of the heart, lungs, and of other organs that perform either dynamic or secretory functions, are each *less active* during sleep.

Nutrition and restoration of the nervous tissues go on *more rapidly* than the wear and waste, so that there is an *accumulation* of vital force and energy preparatory for waking and the next period of activity.

Cause of Sleep.

AMONG the more distant causes of sleep may be mentioned the activity of the brain and nervous system, causing wear and tear exceeding, during wakeful activity, nerve-nutrition and restoration, bringing absolute necessity for a periodical cessation of physical activity, to avoid actual destruction of the brain and nervous system.

But for the *immediate cause* of sleep, we think that is to be found in the diminished supply of blood in a *fatigued* brain. Activity brings increased supply of blood to any organ, and keeps up the supply; but after a time fatigue comes, first to one part of the brain, and then to another, the blood-supply is *diminished,* and sleep comes, first to one part of the brain, then to another, and ought to have its way.

How Long to Sleep.

SLEEP is a physiological function of a healthy nervous system, and ought to continue, in each individual case, until the effete, wornout matter—portions of wornout tissue—is carried off by the proper channels (the kidneys being one of these), and all wear, waste, and energy restored. When, during sleep, all this marvelous work has been accomplished, sleep will have been suc-

cessful, and awaking occurs. An unreasonably short period of sleep, as four or five hours, is stated by some as sufficient time for complete recuperation; but in far more cases seven or eight hours are necessary to restore full bodily energy.

Age, sex, and other considerations, as of temperament, climate, habits, etc., have their influence. Thus, in childhood and youth, when the processes of bodily growth require specially large expenditures of energy, sleep needs be frequent and long-continued.

In adults (persons of full growth), where wear and tear only require to be restored, less sleep is required. But again, in old age, when repair is more slowly and imperfectly effected, more sleep is necessary to maintain health and vigor.

When a person awakes after sleeping a sufficient number of hours, still feeling jaded, worn, and exhausted, there is indication of disease and consequent failure of the animal textures to successfully do their work of reparation.

Habitual "late nights" and voluntary or forced loss of sleep contracts the *habit* of too short sleep, which, in time, is sure to be followed by nervous inability to sleep, insomnia, nervous prostration, loss of beauty of complexion and of flesh, brain exhaustion, and—shall we say?—premature old age and, possibly, insanity.

The average loss of one hour's sleep amounts to a loss of forty-five nights' sleep, of eight hours each, in one year, and will bring on nervousness, headaches, rheumatism, pale face, gray hair, and old age more rapidly than two hours added to each day's labor.

Dreams—Cause of, etc.

DREAMS are usually a series of thoughts, feelings, and mental acts of the *imagination* occurring in sleep. The dreams of which we are most conscious occur when sleep is *imperfect*, and indicate that consciousness is still continued. In complete sleep there is probably an entire suspension of consciousness; but when sleep is imperfect there is some mental activity of which we are more or less conscious at the time, and of which we may or may not

have remembrance on waking. The *will* controls the working of the intellectual faculties when we are awake. When we are asleep it fails to do so, and the perceptive powers are lessened; the mind no longer controlled from within, nor corrected from without; there is no government over the current of thought, and groups of images crowd upon it, rising apparently spontaneously, and are visible for a few seconds, and then disappear.

In dreams we perform, in our imagination, all the actions of active life, experience all sorts of mental emotion, and the reasoning processes are sometimes remarkably clear and complete, taking up a series or train of thought on which the mind had been previously engaged during the preceding waking hours, intellectual efforts have been successfully made during sleep that had failed during the waking state. But this is uncommon.

During imperfect sleep and dreams the cerebral hemispheres seem to be partially active, and the uncontrolled freedom of thought and imagination indicate deficiency of mental control.

Most dreams take their character from and are traceable or referable to some preceding state of the mind, and are often modified by the conditions of the health or some peculiar condition of the body and its feeling, or to the influence of other of the external senses, or to a controlling thought or train of ideas that have recently occupied the mind, or to the reading or to events of the preceding day, any of which may produce dreams and mold their character.

One of the wonders of the mind in dreaming is its remarkable power of *rapid imagination.* To accomplish in actual deeds, and to experience in fact all that the mind imagines in a dream, begun and completed in a few seconds, would take months and years of time and activity. We go to far, distant lands, make new homes, build mansions, make fortunes, buy farms, plant and harvest fields, make friends, visit and care for the sick, and bury the dead—any or all these things in a dream of a few seconds' duration.

Dreams are not always traceable to the thoughts that have recently occupied the mind. Frequently, when the brain is asleep and the wonderful mind is released from the controlling power

of the *will*, it proceeds to resurrect old and forgotten memories of old-time friends, acquaintances, people, faces, words, occurrences, and things that have not been thought of for years, showing that the mind is a marvelous spirit *being*, and that things that are supposed to be forgotten are only laid away and preserved in the mental storehouse of the spirit, and can be called into memory by the *unrestrained* power of the soul.

Every-Day Evidences and Proof of the Existence of God.

EVERYBODY is confronted and surrounded by evidences that amount to the strongest proof of the Creator, whom we call God. The earth *is* an evidence, the *ground* on which we walk is evidence, the *air* which we breathe *is* evidence. Everything that we eat and drink *is* evidence; everything that we wear is evidence; every spear of grass is evidence, every tree, bush, and shrub is evidence. Every leaflet and leaf is evidence. The workmanship on every blade of grass and on every leaf is *proof*. The beautiful scalloping and coloring of every leaf is *proof*. The master workmanship, coloring, and remarkable beauty of every flower is *proof*. Birds and the coloring and beauty of their feathers is *proof*. Every living thing is *proof*. The rains and the rainbow are *proof*. The existence and marvelous mechanism of man himself is *proof*. The fact that things are not made without a Maker is *proof*. The existence of all these is *proof* of the existence of a marvelous Creator, and, as creation can be accounted for in no other way, the Bible is *proof*.

The wonderful, marvelous workmanship, superior taste, and exquisite beauty of form, shape, decoration, and finish is endless *proof* that God created the world and all these things.

God's visible works are all the *proof* of the existence of the Creator that was needed. But while each and all these declare the existence of an *all-wise* and all-powerful *Creator*, they neither name the Creator, nor establish *his government and laws*. Therefore God inspired prophets, and through them gave us the Bible, which tells us *who* made the world and every living thing, and

declares God's authority, and establishes *his* government, laws, and penalties, to protect and guide his creatures.

Man's highest conception of beauty is taken from the matchless beauty of God's works. When man wishes to make anything *fancy*, as a piece of dress-goods, wall-paper, or a carpet, he finds no pattern so pretty as a sprig, bud, leaflet, leaf, or flower; and the prettiest garment or dress ever made for a woman was not so pretty as the pluming dress of some birds which God has made and dressed.

And yet, with all this multitude of *proof*, ask the Satan-*blinded* infidel *where* the big oak-tree came from, and he says, "The *acorn*." Then ask *where* the acorn came from, and he answers, "The *oak*." Ask again, Where, *then*, did the oak come from? and the answer is, as before, "The *acorn*." But *where* did the acorn come from? "O, I told you, the *oak*."

And God says, "The fool hath said in his heart, There is no God."

Ask him who *knows* whence the oak came from, and he will cite you to the second chapter of Genesis, where we are told who made the first oak.

God's Organized Government.

MAN perhaps makes no mistake that strikes more boldly at the authority of God, none that is more unreasonable, and none that is more demoralizing and degrading in its consequences than the failure to recognize God's organized government in all its departments.

Every nation has its laws, which command respect and obedience. No Government could exist without laws; and can any sane man suppose that the great Creator of this earth, with all its resources, original beauty, and natural wealth, has no entire system of government and definite laws to govern the beings he has made? And yet, if we may judge men by their conversation, their words, and by their deeds, the conclusion will be that a large per cent do not recognize God's government.

Suppose that men were to publicly proclaim that the laws of God, though designed to govern the people and protect their

property and rights, are not binding, that they restrict the liberties of the people, and therefore ought not to be obeyed! And behold, this is what millions of men and women do every day with reference to God's laws by their deeds and by words.

But God has declared his government and laws through his prophets, and by Christ and the apostles, which are the standard by which the impenitent wicked will be condemned and the penitent and pardoned justified.

We have complete and ample evidences of the existence of the regularly-*organized government* of God, designed to regulate the spirits and deeds of mankind.

A general government of a people always implies laws, as there can be no government without laws. These we have in the Ten Commandments and other Old Testament laws, and in the teachings of Christ and the apostles. Then, as there can be no law without a penalty, the New Testament provides penalties. Penalties imply punishment; the Scriptures *declare punishments.* Punishment implies a place of punishment; the Scriptures declare *hell* to be the place. A place of lawful punishment implies a judge. The Scriptures declare that Christ the Lord is the Judge of all mankind. A judge implies a judgment-day. The Scriptures declare that there will be a day of judgment, when all mankind will be judged and sentenced. Sentences imply both penalties and rewards, or awards. The Scriptures declare that *heaven* is the *place* where rewards will be paid to the righteous, to the souls which have repented, been pardoned, loved God's laws, and endured privations for Christ's sake, where back pensions for hardships in life arising out of the unequal and unjust distributions of the good things during life on earth will be paid to the pardoned and redeemed of mankind.

God's Law Compared with Man's.

OBSERVE the wonderful generosity of God's law, which gives man his whole natural human lifetime in which he may repent and be pardoned. Compare this with man's law, which punishes for every offense, without any specific provision for escape from

punishment by repentance and reform. Again, observe, man's law punishes a man by confinement at hard, unpaid labor in a penitentiary for entire life, as long as he lives, thus taking from him every remaining hour of his human life; and to this severity men say *Amen!*

But God, in marvelous kindness and amazing mercy, allows a man to go on and on during a long life in unrestrained disobedience and sin, giving him, though an outlaw, all the years of his life to repent and reform; but when, after all this amazing, marvelous mercy, the man dies sinful, as he lived, and God consigns his impenitent, heartless soul to hell for eternity, wicked, ungodly men say that such long punishment is unjust!

Whosoever thus criticises God's law makes himself judge, and sets up in judgment against God.

To disregard and throw off the restraints imposed by God's law is to accept the rule of Satan and sin. It has been tried on a large scale. History shows that, at one time, in France, God's laws were disregarded, and atheism became the controlling power, and that it was then proven to the world that, to throw off the restraints which God's laws impose, is to accept government under the most wicked and cruel of tyrants. Terrible, awful, were the scenes enacted in France when, at one time, God's law was trampled under foot, and atheism was the controlling power.

But, on the other hand, faithful obedience to all God's laws would do away with all evil, all sin, all enmity, and establish universal honor, friendship, and love, and, withal, make this world very, very like heaven itself.

All Linked Together by a Chain of Links of God's Words.

THE Scriptures teach the actual existence of the *personal* devil (Satan), of a *located* hell and the everlasting punishment of the wicked, a *located* heaven and the everlasting happiness of the pardoned and redeemed, the second coming of Christ to judge the world, the coming of the *day of judgment*, the *resurrection* of all the dead to be sentenced, and the *destruction* of the world.

All the above is Bible Scripture, all from the same authority, and all equally taught by Christ, and subsequently by his apostles. To accept one of these teachings and deny another is disputing and rejecting the authority of Christ and his apostles. In other words, to dispute the existence of the personal Satan or of hell, or of the coming resurrection, or the coming of the day of judgment, is equivalent to disputing Christ, as he has declared each and all these things. All these were taught by Christ and the apostles, and are proven by a chain of Scripture evidence stronger than any chain that can be made of iron or steel or brass or silver or gold—by a chain whose links are God's words, extending through all the Bible teachings on the subjects.

Why God Does Not Convert the Sinner.

As TO why God does not convert the wicked, and thereby put a stop to their evil works, is a question in the minds of many people.

There are things that God either can not, or will not, do. God will not commit sin, will not do wrong, will not violate his own laws; and therefore he can not convert the sinner against his own will.

In the creation of man, God bestowed upon him the magnificent gift of free-will, or freedom of will, of choice; personal moral power of choice of conditions, circumstances, and things. This power of freedom of will, of choice, as between good and evil, is what makes man personally *responsible* to God, both for whatever he does that is morally wrong, and for neglect to do what he ought to do.

This power of choice man possesses as a Divine gift. Without this free-will man would be a mere machine, governed entirely by a stronger power. But as God has made man, he can always, under all circumstances, exercise his freedom of will, and choose, except possibly a case of force and violence.

God never interferes with man's free-will, therefore he can not convert the wicked. To convert a sinner it would be necessary to overcome and overpower his freedom of will, by the force

of superhuman power. This would be a violation of God's law. God's Holy Spirit may "strive" to induce a sinner to repent, but will not use moral influence so strong as to amount to overpowering *force*. It is the sacred duty of every human soul to heartily appreciate this gift of free-will power, and to use it at all times, in harmony with God's laws, to do good, and no evil.

It was by the wicked, sinful *misuse* of this power that Adam and Eve chose to hearken to the advice of Satan, and disobey God, and thereby fell from grace, becoming dishonest and sinful, and transmitted their fallen, sinful nature to their children, and thereby the great curse of sinfulness fell upon all mankind by inheritance.

Heaven and the Citizens.

HEAVEN, to which this article refers, is that portion and *place* in infinite space in which God gives immediate manifestations of his power and glory. The eternal *home* of blessed spirits, and of souls of the pardoned and redeemed of mankind. The special seat of the glory of the Father, Son, and Holy Ghost, where angels minister to the Most High, and redeemed souls abide in perpetual adoration and glory.

Take a Concordance and a Bible, and search the Scriptures, as others have done, for all that is said about heaven, and you will be surprised to find so much about that *future abode* of the redeemed. Heaven is a fundamental doctrine of the Bible, both of the Old and the New Testaments.

The unbiblical idea that heaven is everywhere and nowhere is a concoction and a deception of Satan, and is the doctrine taught by the infidel—by people who do not believe that there is a heaven. To disbelieve in the existence of a located, embodied heaven, is to disbelieve in the Bible, as the Scriptures declare the existence of heaven as clearly as of God himself.

D. L. Moody, the evangelist and man of God, said: "I remember, soon after I was converted, an *infidel* got hold of me, and he wanted to know how it was that when I prayed I always addressed my prayer as if God was *above* me. He said that God was in one place as much as in another—that God was every-

where. I did not know much about my Bible then, and I must confess I was a little *confused* the next time I went to pray, and it seemed as if I was praying to *space*—just to the *air;* and it seemed as if I had n't any one to pray to. I could not locate God. But since I have got better acquainted with my Bible, I find that it is *right* for us, when we approach the throne of mercy, to *locate God.*" Perceive how the devil uses his human agents. This infidel was one of Satan's *agents*, and was pretending that he believed God to be everywhere.

The Lord Jesus has taught us to pray, "Our Father which art *in heaven*"—not on earth, nor everywhere, but "which art in *heaven.*" When King Solomon dedicated the Temple at Jerusalem to God, he prayed, "Hear Thou in *heaven*, Thy dwelling-place." (1 Kings viii, 13.) God says, "Then will I hear in heaven and forgive their sin." (2 Chronicles vii, 12.) And Moses prayed, "Look down from Thy holy habitation, from *heaven*, and bless Thy people in Israel." (Deuteronomy xxvi, 15.) God is a *person*, and must have a dwelling-place. Christ our Savior is a *person*, and has, too, his dwelling-place in heaven, along with the God the Father.

The Bible clearly teaches that heaven is the habitation—the *dwelling-place*, the *home*—of God the Father, and of Christ the Son, and of angels; and that there is rejoicing among the angels in heaven when even one sinner repenteth here on earth.

It is clearly taught in all parts of the Bible that no *unclean* thing can enter into heaven. Jesus Christ said, "If ye die in your sins, where I am ye *can not* come."

From first to last—from Genesis to Revelations, inclusive—the whole Bible clearly teaches *two future states*, and the final and everlasting *separation* of the wicked and the pardoned—the impenitent and the timely and truly penitent.

The Bible expressly and unmistakably *declares* that no liar, no drunkard, no adulteress, no fornicator, no adulterer, no person who taketh the name of God, or Christ Jesus the Lord, in vain—that none of these can enter heaven. And God has pronounced a *curse* against another and numerous class of men. He says: "*Woe* be to the man that putteth the bottle to his neighbor's

lips!" Hell awaits all persons belonging to the above list, and others whom I have not enumerated!

O! how glad I am that this separation is to come, and that we are not to be always tormented by the presence, influences, and works of the wicked!

That there is a state of future *happiness* for God's people, both *reason* and Scripture indicate. Even among the heathen there exists a general idea or notion of happiness *after* death; yet these people have had only the light of nature to teach them.

We find, on examining the mind of man, evidence that there is a natural desire after happiness; a desire for a degree and measure of happiness that is *not attained in this life.* It is also easily observable that in this life there is an *unequal distribution* of things, which makes the providence of God very intricate, even unjust, if there be no future state, or *states,* where *wrongs* are *corrected. Justice and equity,* to be secured by a righteous proportionment of rewards and punishments, *demand a heaven, a hell,* and a day of final *judgment,* and an infinitely wise and just Judge, as Christ, to preside over the final destiny of every human soul; a *Judge knowing the works* and the hearts of all, and capable of assigning each to that place most nearly merited by the character of the individual soul.

The New Testament Revelation puts the question as to a future state beyond all reasonable doubt. God has *promised it.* Read 1 John ii, 25, and v, 11. James i, 12, gives us some intimation of the *glory of heaven.* (1 Peter iii, 4, 22.) Revelation iii, 4, declares that Christ hath taken possession of heaven for us (John xiv, 2, 3), and informs us of some *already there,* both as to their bodies and souls. See Gen. v, 24; 2 Kings ii.

Heaven is to be considered as a *place,* as well as the state or condition, of the blessed. It is expressly so termed in Scripture (see John xiv 2, 3), and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof that heaven is a place. For if it be not a place, where can these bodies be, and *where* will the bodies of the saints exist after the resurrection? Just where this place is, however, can not be located as a city on earth.

Surely there is *room enough* for heaven—for a vast heaven, and a big hell too. Can any men measure the extent of the universe? It is, so far as we know, as endless as eternity. Why, then, quibble about *where* heaven is located? Be assured, skeptic, that there is room plenty for both heaven and a broad, capacious hell, with space for all unpardoned sinners!

The Scriptures represent heaven as a substantial, *embodied reality*, and its citizenship a kingdom of the redeemed of mankind, having its eternal abode in a sphere of its own, which will be truly "a new earth."

Heaven, we are *abundantly assured*, is a place of inexpressible joy. The names given to it are proof of this. Heaven is called "paradise" (see Luke xxiii, 43); "Light" (Rev. xxi, 23); "a building and mansion of God" (2 Cor. v, 1; John xiv, 2); "a city" (Heb. xi, 10, 16); "a better country" (Heb. xi, 16); "an inheritance" (Acts xx, 32); "a kingdom" (Matt. xxv, 34); "a crown" (2 Tim. iv, 8); "glory" (Ps. lxxxiv, 11; 2 Cor. iv, 17); "peace, rest, and joy of the Lord" (Isa. lvii, 2; Heb. iv, 9; Matt. xxv, 21, 23).

The joy and felicity of heaven will consist in freedom from all evil, both of soul and body (Rev. vii, 17), and in the enjoyment of God as the chief good; in the company of angels and saints; in the study of the extent and marvelous creations of God, and in perfect holiness and growth in knowledge (1 Cor. xiii, 10-12).

Degrees of Glory in Heaven.

As to degrees of glory in heaven, we feel sure that the Scriptures expressly declare for degrees of happiness. See Dan. xii, 3; Matt. x, 41, 41; also, Matt. xix, 28, 29; Luke xix, 16, 19; Rom. ii, 6; 1 Cor. iii, 8; also 1 Cor. xv, 41, 42; 2 Cor. v, 10; and Gal. vi, 9.

The Scriptures speak of heaven as a place of rewards for obedience to God, for Christ's sake; and let no one vainly suppose that he or she may spend a large or considerable part of this life in sin and disobedience, and then obtain pardon and receive as great reward as though life had been spent in the service of God. The Scriptures do not justify any such unreasonable expectation. While it is possible that the old sinner may repent and be par-

doned, his shriveled, damaged soul will not be capable of nearly so much joy as it would have been, had it prepared for heaven at an earlier day. The Scriptures teach no unreasonable thing.

Shall We Know Each Other?

The question has been proposed, whether the saved shall know each other in heaven.

The arguments in favor of recognition are taken from those instances recorded in Scripture, in which persons, who had never seen one another before, have immediately known each other on meeting in this world, by a special, timely Divine revelation given to them, in like manner that Adam knew Eve. (Gen. ii, 23.) We read, also, that Peter, James, and John knew Moses and Elias. (Matt. xvii.) Christ also represents the redeemed *from all nations* as sitting down with Abraham, Isaac, and Jacob in the kingdom of heaven. (See Matt. viii, 11; Luke xiii, 28-30.)

Such Scriptures justify the belief that the saints and redeemed *shall know* one another in heaven when joined in the same assembly.

Again, recognition may be proved by the apostles' words in 2 Cor. i, 14; Phil. iv, 1, and especially 1 Thess. ii, 19, 20. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." This teaches that they shall know one another; and consequently they who have walked and worked together on earth, in the ways of God, and have aided one another as relatives and intimate Christian friends, especially in the latter capacity, shall bless God for the mutual benefits that were received on earth, and shall know each other when again joined in heaven.

That every soul in its future state, whether in heaven or in hell, whether saved or lost, will possess the power of personal recognition, is taught in the following Scripture, in the words of Christ himself: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked

his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Behold, the above Scripture clearly teaches that the inhabitants, *both of heaven and hell*, retain fully their intellectual power of *reason*, *memory*, *reflection*, *regret*, etc. Father Abraham reasoned with the lost soul of the once rich man, assuring him that if the impenitent on earth will not listen to Moses and the prophets, and be warned against the torments of hell, they would not be persuaded to repent, though word should be sent from the dead.

To suppose that we will not know each other in heaven, is equivalent to supposing that we will lose our intelligence and become idiots. Read in addition to above article, "The Soul's Recognition of Itself," in this book.

No Sex in Heaven.

THERE is no sex in heaven. Perceive, sex belongs to and is the distinguishing feature of our bodies, and does not belong to the soul. No sex, no marriage, in heaven.

The inhabitants of heaven are represented in Scripture as adoring the Divine perfections, and when the vials of God's wrath were poured out upon his enemies, as saying, "Thou art righteous, O Lord, because thou hast judged thus: true and righteous are thy judgments. (Rom. xvi, 5, 7.) We have full reason to believe that heaven will be a social state, and that its happiness will, in some measure, arise from mutual communion, conversation, and the expressions and exercises of mutual benevolence,—these, together with the study of the marvelous works of God. All Scripture views of heaven are *pure and noble.* That the happiness will be perfect (according to capacity) and eternal; also that it will be progressive, the redeemed always increasing in knowledge. The souls or spirits of redeemed mankind will be dressed—clothed—in heaven; but not in flesh, as the Scripture tells us that "Flesh and blood can not inherit the kingdom of God."

It is taught in Scripture that the souls of the dead are not now in their final condition, but await the day of resurrection, at which time they will be reclothed, or rehoused, in the resurrected body, which probably will in some respects be the same as before, but in other respects greatly changed, and yet visible and substantial, lasting and serving eternally all the motives, impulses, and desires of the purified spirits.

The idea entertained by some, of a literal resurrection of bodies of flesh, is erroneous. It is unbiblical to suppose that the bodies of flesh will ever be resurrected as they were before death. Instead, the new body will be a spiritualized body; or the former one of flesh so changed as to be incorruptible and everlasting. This final and eternal or everlasting body will, no doubt, be visible and suited to the new home and conditions.

It is declared that at his final coming Christ's people will be caught up into the air *to meet him.* This glorious time for his people *will come,* but when, no man knoweth.

How Large is Heaven?

HEAVEN is the kingdom of redeemed mankind, with God as King. While the Scriptures teach that heaven is a *place,* we are not told how large this place is. The word *place* denotes locality, and locality means limited space.

There are men who hold that heaven is here on earth, as in the hearts of the better class of people, instead of a place elsewhere; but this idea is *unbiblical*, and very erroneous.

Any such idea of heaven is vague and unreasonably indefinite, and at discord with Scripture. The fact is, heaven is a *place of limited size.* The author, after giving considerable thought to the subject, concludes that heaven must be of *large size*, as no small place would hold and accommodate all that will be saved of mankind, from Adam and Eve to the day of judgment. Billions have died in infancy, and, not having transgressed any law of God, *are saved.* Each of these have progressed in age and knowledge, and occupy space.

Now, as to the extent of any space that may properly be called *a place:* we may call the State of Ohio a place, Iowa a place, England a place; and so of the whole world, it is a place.

Heaven will be limited in size; it may be as large as this world on which we live. Or it can be many times larger, if need be, as there is *room enough* in this eternity of space; but it will be *heaven, not* hell!

And yet, though heaven be large, methinks there will be no railroad coaches there; but I shall not be surprised if the souls of redeemed mankind go, personally, from one part of heaven to any other as quickly as we now go in thought from our various homes to Chicago, New York, San Francisco, or any other place in this world. Our souls will not there be cooped up in narrow skulls, covered with more or less hair, or *baldheaded*, as now.

The Soul's Recognition of Itself, or Self-Identity.

IF the soul of man is not, or does not, include his mind, it would lose its personal identity when separated from the human body. All human recognition is spiritual or mental. No man can recognize himself and be *sure* of his own identity—of his sameness—without the use of his mind.

Some one has said: "The evidence of personal identity or sameness of a rational being, is self-consciousness; by this every

one is to himself what *he* calls *self*, without considering whether that self be contained in the same or various substances."

Thus it matters not whether this *self* be contained in its temporary home of flesh and blood, or otherwise.

The soul or mind reflecting upon itself quickly recognizes previous knowledge, thoughts, meditations, sentiments, affections, etc., and identifies sameness of personality and *self*.

The recognition of any person or thing is accomplished through previous knowledge and memory. The same mental acts that enable us to recognize the sameness of a person of former acquaintance, enables us to recognize ourselves.

Through memory the soul, looking in a face having been known before, instantly recognizes sameness of size, shape, complexion, and character, and says, This is John Brown, the blacksmith.

Turning to self, it is the soul's knowledge and memory of its own past life, works, deeds, affections, and character that enables it to recognize itself as the *same personality* and being.

Previous knowledge and memory, aided, if need be, by the power of God, will enable redeemed souls to recognize one another in the future state.

The soul's change of habitation and *dress*, from corruptible (destructible) flesh and blood, to an incorruptible (not destroyable) body, will not prevent heavenly recognition; no, *never!*

While we can not expect to see in heaven the souls of any one who died impenitent and unpardoned, yet the failure to recognize and know the *redeemed* of our former *friends and kindred* would bring disappointment and sorrow to our souls.

To deprive the soul of the powers of mind, would be to rob it of all self-consciousness and all power of personal self-identification, and to degrade the soul down to idiocy.

Unless the mental faculties accompany the soul, either as a whole or as a most important part thereof, the soul were it to pass through the golden gates into heaven, could not tell the Lord whether it formerly belonged to Smith or Brown! No, nor who was its father, mother, brother, or sister on earth. This unbiblical, know-nothing condition would rob heaven of all glory for mankind. Yes, we *shall* know each other "*there*."

Hell and the Citizens.

Hell—Greek, Hades; Hebrew, Sheol.

THE word Hell, as used in the Old and New Testaments, means the place where God punishes the wicked. Attention is directed to the meaning of four distinct words used in the Greek and Hebrew Scriptures—Hades, Sheol, Tartarus, and Gehenna.

Originally, from the earliest times, the *region* of the disembodied souls of the dead was called Hades by the Greeks, and Sheol by the Hebrews. This region of souls (disembodied—separated from their material bodies) was supposed to be a vast, deep, dark, gloomy cavern or "pit," located in the bowels or near the center of the earth, and was spoken of as "the house of Hades," just as Christ referred to heaven. He said, "In my Father's house are many mansions," thus calling or referring to heaven as a house. Hades (hell) was vast, and the darkness and ghostlike scenes rendered it most horrible. So large, so vast in extent was Hades, as to be better comprehended by expressions such as "the lower regions" and "the lower world"—so large as to be called "the lower world."

The nearest surroundings of Hades, or "the house of Hades," fittingly correspond with its headquarters, rough and rocky grounds, covered with weeping-willows, persephone, and other fruitless and hateful trees, and thorny, prickly brush.

The doors of "the house of Hades" were always open—day and night—to receive the souls of the dead; but carefully guarded by Cerberus, a powerful, many-headed dog, who kindly admitted all who would enter, but allowed none to escape.

Such was Hades, Sheol, or Hell, in which all the souls of the dead were confined.

And yet, notwithstanding this description, "the lower world," or "the house of Hades," was supposed to be in part the miserable prison of the wicked, and in part the happy abode of the blessed.

The word Hades was so used by classic writers—by the best writers of early times—who employed it to denote the *region of the souls* of the dead, which they believed was, as stated above,

in part the wretched prison of the wicked, and in part the comparatively happy abode of the blessed.

The Hebrew Sheol was sometimes used without reference to any separation between the righteous and the wicked, but at other times so used as to clearly mark a supposed separation.

From the above records the reader will perceive that neither Hades nor Sheol have any reference to a grave proper, or burial-place, as some have supposed; and will notice, too, the wide difference between the small, shallow, narrow, and short "pit," in which a human body is buried, and the Hades, Sheol, or Hell, described above.

The Greeks, Hebrews, and other people of antiquity expected but little happiness for the blessed in Hades, as compared with the Christian's high, exalted views of the state and inexpressible glory that is believed to await the redeemed in heaven. But these exalted views are justified by the teachings of the incarnated Son of God and his apostles.

The Greeks and the Jews were agreed as to the region and abode of the souls of the dead, but differed widely in belief as to a future deliverance from Hades. The Greeks did not believe in a future resurrection, and so had no hope of deliverance. But the Jews firmly believed in a future resurrection from Sheol, their hopes being based on Old Testament prophecies found in Isaiah, Hosea, and Daniel. Thus the Old Testament (there was no New Testament in the times referred to) prophecies of a future resurrection gave the Jews comforting hopes that the Greeks and heathen nations did not enjoy.

The other two words, Tartarus and Gehenna, are very specific or definite, and *strictly* mean the place of Divine *punishment after death.*

It has been the general, almost unanimous, opinion that Hades is the place of an intermediate state between death and resurrection, divided into two parts, one the comfortable abode of the blessed, and the other the wretched place of the lost.

I do not mean to say that Christianity locates hell in the bowels of the earth, as did the ancients, but believes that hell really exists *somewhere* in the vast, endless space. Christianity

draws a definite separating line through Hades, and calls one part hell, and the other heaven, or paradise.

In support of this Scripture view, reliance is placed on Christ's parable of Dives the rich man, and Lazarus the beggar, in which he represents Dives as *tormented* after death in Hades (hell), and Lazarus as *happy* in the society of the saved, and a great, impassable gulf as separating the saved and the lost—making absolute separation.

Christ, in declaring the consequences that would follow Capernaum's neglect of its privileges, contrasted Hades with heaven, as showing the torments of one and the happiness of the other. And again, in referring to the future welfare of his Church, he promised that the gates of Hades (hell) should not prevail against it.

Both Christ and the apostles *drew the line between hell and heaven*, showing unmistakably the entire, absolute separation of the good and the bad in the future states.

Human reason teaches and foreshadows two future states of existence after this life. The fact is, future states are an absolute *necessity to justice*—to correct wrongs that are not, and can not be, equitably adjusted during the continuance of this life.

In this sentiment both enlightened human reason and Divine law are in accord.

All religions suppose a future state after this life; and all have their hell, or place of torment, in which the wicked are to be punished. The Jews, the Mohammedans, and the ancient and modern heathens all believed in a future state of life and punishment. Notice, then, it is not a doctrine peculiar to Christianity, but the common belief, *founded* in the *reason and conscience* of mankind, long before the Christian religion.

As to the nature of the punishment to be inflicted upon the wicked we can form some idea from the Scriptures. Hell is called a place of *torment* (Luke xvi, 21); the *bottomless pit* (Rev. xx, 3-6); a *prison* (1 Peter iii, 19); *darkness* (Matt. viii, 12, and Jude xiii); *fire* (Matt. xiii, 42, 50); the worm that never dies (Mark ix, 44, 48); the second death (Rev. xxi, 8); the *wrath* of God (Rom. ii, 5).

According to several passages of Scripture there will be dif-

ferent degrees of punishment in hell. (Luke xii, 47; Rom. ii, 12; Matt. x, 20, 21; and Matt. xii, 25, 32; Heb. x, 28, 29.)

All this, too, is in harmony with sound and enlightened human reason.

God is absolutely just, and will regard the measure of the wicked works and deeds, and the condition of the hearts—the souls—of men.

It is generally believed by the Protestant Churches that punishment is to be *eternal*, as in the Scriptures the same words that are used to express the everlasting—the *eternity* of the happiness of the saved—are also used to express the everlasting—the *eternity* of the misery of the wicked; and we can see no reason to believe that the same words express widely different meaning when used in the same connection. Clearly the separation of the pardoned and the unpardoned is to be everlasting.

Satan and His Agents.

SATAN is a Hebrew word, and signifies an adversary, or enemy. The word Devil is from the Greek word Diabolus, and means about the same as Satan. Devil is the name applied to Satan's human agents.

The devil, or Satan, is described in the Scriptures as the leader of the fallen angels, and the arch-enemy of God and man. His general object is to break the bonds of love and communion between God and man, and the bonds of confidence, truth, and love which bind men to each other.

It is believed that Satan is a fallen angel, who, with his company of followers, was expelled from heaven. That God cast him down from thence for the punishment of his *pride;* and that by his malice and envy, sin, death, and all other evils, came into the world; and that it is by the permission of God he exercises a government in the world over other fallen angels, and over the souls of as many of mankind as he and his angels, aided by recruits from among men and women, are able to deceive and destroy.

That there is a personal devil there can be no reasonable doubt. In Revelation xii it is stated that "there was war in heaven" between Michael and his angels on the one hand, and

the devil and his angels on the other. It says: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." (Rev. xii, 7-9.)

Jesus said to his disciples: "I beheld Satan as lightning fall from heaven." (Luke x, 18.)

All Scripture accounts of Satan and his power imply spiritual nature and spiritual influence. The most reasonable conclusion, therefore, accords with the Scriptures—that Satan is a spirit, an arch-leader of fallen angels, a rational creature, *superhuman in wisdom, power, and energy*, and once was one of the *princes* of heaven.

As to his existence and personality, were it not for the benefit of persons who have not successfully searched the Scriptures, it would be a waste of time to prove that, in various degrees of clearness, the personal existence of Satan, as a spirit of evil, is revealed many times in Scripture. All such qualities and actions as can indicate personality are attributed to him in words and language that can not be explained away.

The word Satan is used as referring to an adversary, in a general sense, in 1 Sam. xxix, 4; 2 Sam. xix, 22; 1 Kings v, 4, etc. It is also used in the Old Testament as a *proper* name or title, at least four times, as in Job i, 6, 12; also Job xi, 1; Zach. iii, 1; and in 1 Chron. xxi, 1.

The New Testament is full of allusions to the *personality* and the agency of Satan; and his *bad character* is expressed and pictured in unmistakable words, because he is the adversary of the kingdom of grace which Christ came to establish. Christ's is a kingdom of *light*. Satan had, long before Christ came, established on earth a *kingdom of darkness*, and is determined not to lose his power over duped and damned subjects.

He is called by the following titles: Tempter (1 Thess. iii, 5); Beelzebub and Prince of Devils (Matt. xii, 24); The Evil One (Matt. vi, 13; and Matt. xiii, 19, etc.); as a Spirit (Eph. ii, 2); Prince of this world (John xii, 31; also xiv, 30, and xvi, 11); God of this world (2 Cor. iv, 4); the dragon and the serpent (Rev. xii, 9, and xxii, 2).

It is not stated definitely in the Scripture account of the disobedience and consequent fall of Adam and Eve, that the serpent who tempted Eve was the devil, or his agent. The first intimation that the serpent was Satan, is found in the Book of Wisdom ii, 23, where St. John says, "That old *serpent* called the devil." (Rev. xii, 9.)

No doubt the serpent was Satan, as the words and argument that Scripture says the serpent used to tempt Eve agree exactly with the *lying* character of Satan.

Now, reader, in all future considerations of Satan or the devil let it be borne in mind that he is not only an intelligent Spirit, but also the *champion* and leader of hosts of other fallen angels, who, too, are highly intelligent spirit beings, each possessing individuality, and all working spiritually for the deception, degradation, and final destruction of the souls of men and women.

As to his ways and methods, all these are well calculated to deceive men, women, and children; and to entice them into immoral, impure, dishonest, deceitful, and ungodly lives. To accomplish all this, Satan employs a vast number of fallen angels, like himself in character, all determined upon deceiving the young, middle-aged, and the old. Toward the accomplishment of their Satanic purposes, millions of men and women have been deceived, seduced into immorality and sin, and are now numbered as recruits and soldiers of the vast Satanic army.

Satan and his angels, and human soul recruits, all under the general direction of Satan and his officers (for no doubt he has these among his angels), adapt their temptations to the temper and circumstances surrounding each soul whom they plan to deceive; and the work of deception, seduction to evil, and degradation is accomplished most largely through the services of unchristian men and women! These are the *facts;* the author *knows* of what he writes. Satan's active agents are almost everywhere! In every village, town, and city—numbering from two or more in the smallest village, up to the hundreds of thousands in a large city.

These active *agents* of Satan are the liars, thieves, robbers, gamblers, drunkards, frauds, deceivers, seducers, adulterers,

drunkard-makers, oppressors of the poor; in short, he has a host of human agents. All mankind can, according to Scripture, be divided into but two classes. These are the good and the bad—the pardoned and the unpardoned—those that are fighting Satan, and those who aid Satan! Satan and his aids choose the fittest time and opportunity, as age, mental condition, youth, need, poverty, prosperity, society, the dance, when alone, in company, lonely drives or walks, late hours, courtship, idleness. They pretend friendship and love to deceive and lead a soul away from the protecting friendship of Christian friends. They put on the mask of moral or religious friendship. (See 2 Cor. xi, 14; Matt. iv, 6; Luke ix, 50.) They manage their temptations with the greatest shrewdness, making slight advances, to return again, if not severely repulsed, to renew the attack. They entice men and women to sin, as did the serpent, by leading them to believe that, after all, the deed will not be so bad as reputed to be. Others are led to believe that speedy repentance and pardon will be a small cost for the pleasure or benefit to be obtained by sin. The use of intoxicating liquors is one of their *most efficient* means of robbing men of their money and time, and bringing need and poverty to families.

Satan and all his aids are lying tongues in the mouths of false prophets. They inspire men with evil designs, as Satan did David, when he suggested to him to number his people; to Judas to betray his Lord and Master; and to Ananias and Sapphira to conceal a part of the price received for their field.

As commander-in-chief he puts into the minds of his aids what they fail to think of to advance his Satanic cause; and goes about full of rage, to see whom he may tempt, betray, and destroy by involving in guilt and sin.

He possesses the superhuman power of operating *directly upon the mind*, instantly thrusting into it impure, dishonest, and wicked thoughts upon any subject that he chooses.

He leads the mind to believe that Christ was not the Son of God; that the Bible is not the work of God; that honor and virtue exist only in the professions—not in the lives of men and

women. He leads the wicked to believe or suppose that heaven is a delusion, and hell an empty imagination.

His human agents are his willing *tools*. They use their hands and arms to fondle and embrace, their lips to caress, and the natural *affections* and *passions* to aid in seduction and moral ruin. Ninety-five cases out of one hundred of seduction are preceded by such so-called sportive use of hands and arms, whether in public or private; improper personal familiarity, pulling, hauling, and embracing, having been the gateway to seduction. Late and lonely rides and walks, and *midnight courtships*, are among Satan's favorite methods of destroying good character, and preventing marriage. Put a stop to such things or habits, and there will be fewer, far fewer, old bachelors and old maids!

Scripture clearly recognizes the existence of sin in the world, not only as inborn in the flesh, in character inherited from a parent, or parents, but also as coming from the influence of a powerful Evil Spirit.

Though existing for unknown ages, God has but gradually revealed to man knowledge of the real existence and character of Satan. Therefore much that had not been revealed to the prophets of the Old Testament was revealed to the apostles of the New Testament. (See Eph. iii, 5.) During the time between the Old and the New Testaments men had pondered on the scanty revelations of evil, spiritual influences, and speculation on the subject prevailed; still, extended knowledge of the existence and nature of Satan remained in the dark. People *felt* an evil spiritual influence, but did not understand the nature of its source.

After ages, Christ and the New Testament brought the subject to the understanding of all anxious to know more of the truth. He and the apostles *declared the existence*, and defined the character, of Satan. (See John viii, 44.)

As to the origin of Satan, but little is made known on this subject in Scripture. Most Bible students and theologians believe him to be a fallen angel, as stated.

We are unable to conceive that God ever created anything evil; nor can we believe that anything created by God was orig-

inally evil. We do not doubt that Satan is a powerful Spirit Being. Nor do we doubt that *pride* was his sin, and the cause of the rebellion in heaven. Scripture tells us that God *hates a proud spirit.*

Many men, viewing the situation from an unbiblical standpoint, consider evil and sin as a negative and human imperfection, proceeding, not from the works of Satan, but from the nature of matter, or from some disturbing influences which limit works of goodness on earth.

But the revelations of the Scriptures authoritatively correct this error, and assert in the *strongest terms* the source of sin, and also the supremacy of God over the author of all evil. It is, therefore, by God's permission and for his purpose, evil is allowed to exist for reasons best known to him. (See Prov. xvi, 41; Isa. xlv, 7.)

Evil is considered in the Scriptures as an irregularity and corruption to be taken away by the manifestation of Divine love in the incarnation and atonement of Christ.

God's ability to overcome Satan, and to cast him, together with his followers, out of heaven, is *proof* of his power to subdue Satan, whose days, the Scripture tells, are *numbered*, and that his destiny is a lake of fire and brimstone.

But God has not left us unaided to fight against the influences of Satan. He has sent his Spirit—the Holy Ghost—abroad in the world, to aid as many as wish to be aided in the battle of life against Satan and his agents.

No doubt many of the good thoughts that enter our minds are placed, or suggested, by the Holy Ghost *to aid us* against Satan.

Conversion—What It Is.

CONVERSION, from Latin *conversio*, in theology, is the name given to the conscious change of heart or mind leading the penitent sinner to a new life in a moral sense. As popularly used, conversion means the sensible, conscious experience of this change of soul or mind. It is a change in the sentiments of the

mind or soul, and signifies *return*; repentance, to *turn;* a turning toward or about. It denotes the act in which a soul estranged from God *turns back* to him, in order that it may share afresh in his grace. It is a *return* because the sinner re-enters his former position, as to moral sentiment towards God, which he lost by the disobedience of Adam and Eve, coming upon him by inheritance, God having declared that their sin should be upon the race.

It is also a *turning from*, because the sinner turns from and abandons his former sins and wicked associates. This abandoning wicked associates is absolutely necessary, else he will *backslide.*

It is the soul's *voluntary* approval of God and all his commandments and the surrender and giving up of the *individual will,* freely and by conviction, so as to be in harmony with the will of God. This must and does, of course, include the subjugation of all individual appetites and passions to the will and commandments of God.

HOW ACCOMPLISHED.—Conversion, then, is the changed condition of the mind, including, always, the affections and will, towards God, and is brought about through the awakening and more intelligent use of individual reason and will. It may be sudden or slow and gradual.

The common-sense reason possessed by every sane person, if awakened and properly exercised, will show the sinful soul that it is *wrong*, and lead it to repent and renounce its evil ways, and accept and embrace God and all his commandments as its guide and rule of life.

Why men and women continue in unchristian life is because they do *not* exercise their *reason* to its full capacity on the subject of religion and Christianity. If the soul of every man and woman were to be awakened next week, and *reason used up to the extent of its capacity* in considering the best interests and duty of each, in view of God and eternity, every one would be converted in less than one month.

God says, "My people doth not consider." It is because of their sinful neglect to investigate and "consider" that there need be a heaven and a hell—heaven for those who do take time to consider and prepare for eternity, and hell for those who devote

their time to money-making and other things exclusively for this life.

There is a wide difference in the intensity of feeling in different cases of conversion, the clearness and keenness of the soul's experience depending on the temperament and the preceding spiritual condition—on temperament and character—whether the former be nervous and excitable, and whether the latter was fairly good or bad, whether very near or very far from God. Therefore there will be as much variety in experience as there is in temperaments and antecedent spiritual conditions.

Man's Free Will.

THE change of moral sentiments of a soul, amounting to conversion, must be sought for by the soul's *reason*, and accepted by its free will, as God does not, and can not, under his laws and system of government, use spiritual influence on a sinful soul strong enough to amount to coercive force, as this would violate man's God-given privilege of choice between good and evil, even between God and *Satan*.

But God has not left man's soul unaided against Satan. When his *reason* is favorably disposed to consider his future and eternal interests, and Satan thrusts evil, unclean, immoral, and wicked thoughts into his soul, to lead it away from conversion, God's Holy Spirit, which God has sent, and is abroad in the land, to offset and defeat the evil influences of Satan, puts good, clean, moral thoughts into the soul to aid man in resisting Satanic evil.

As quickly as an evil thought appears in the soul, strike, mentally, at Satan as the author, and it will depart as quickly as it came. Try this. Many of the evil thoughts that come instantly into the soul are the works of Satan, either directly or by one of his fallen angels.

The whole doctrine of the Christian religion is founded and rests on this doctrine of man's free-will power. By only this idea of man's personal, individual power and freedom of choice can he be held responsible to God. Clearly, if he were controlled,

morally, by a stronger spiritual power, he could not be held responsible.

But the Bible clearly teaches that man *does* possess the *power* of free will, and that God does not *force* him against his will in anything.

In the Old Testament, God says, "Turn ye, turn ye; for why will ye die?" He would not thus ask men to turn from and forsake their sins if they could not do so.

And Christ said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not.*" This teaches *clearly* that God does not use influence to overcome man's own free will-power. Christ *could* use influence strong enough to overpower man's *will*, but he does not do so.

Any man can be *converted*, *pardoned*, and *saved* whenever he decides to accept God's terms.

Repentance.

REPENTANCE is always a forerunner of Christian conversion; and conversion presupposes repentance, as men do not seek the pardon of their sins before they repent. Repentance is *unselfish sorrow* for having done wrong and displeased God.

Be not deceived by sorrow, and suppose it to be proof of saving repentance! Sorrow may be one of several evidences of reformation, but alone is far from proof either of sound Christian conversion or of enduring moral reform.

The keenly-felt consciousness of loss and privation of desirable friends and friendship caused by an exposed sinful act or deed is not repentance, and pays no penalty for violated law. Thousands of men and women guilty of wickedness and adulterous conversation and deeds do not become keenly sorry while undetected; but when *exposed* and excluded from Christian society, and shunned by the good citizens of a community, feel keenly the *sorrow* caused by their detection and exclusion. Such

sorrow is purely *selfish* and entirely destitute of the elements of reformatory repentance. Deepest sorrow for lost associations, mingled with great fear of future Divine punishment, may possess none of the elements necessary to either moral reform or Christian repentance, as selfish sorrow may be associated along with fear of Divine punishment and selfish grief at the prospect of loss and privation of heavenly blessings.

It is most probable that in ninety-nine cases out of one hundred of sorrow resulting from detected sin there exists no trace either of moral reform or Christian repentance, the regrets, fears, and sorrow following detection being purely selfish, not moral; not from compunction of conscience because a good law of virtue, morality, or honor has been violated, but from fear of personal loss, privation, and suffering.

It is only the *free-will* sorrow arising from the free exercise of individual reason, conscience, and Christian influences that has in it the elements of lasting moral and Christian reform. Keen, deep regrets and painful sorrow for undetected sins, viewed from the moral, Christian standpoint, is the only sorrow that changes the bad character, converts the soul, leading it to *hate* sin, to forsake and *shun the society of sinful associates*, to choose the good, and to carefully avoid all evil—in short, to live a new life. Such sorrow as this, along with the acceptance of Christ as the Divine Savior, and prayer for pardon, secures God's mercy *in full to date.*

"Except a Man be Born Again."

THOUGH all mankind inherit sinful nature from Adam and Eve, and from their descendants, yet no person will ever be punished or condemned for their (Adam and Eve's) disobedience. No! We are not condemned for the sins of others, except for our evil influence. Therefore all are saved who die in infancy, or before old enough to know wrong from right. Perceive, then, that God is just, and will punish us only for our own sins.

It is most probable, however, that every living soul old enough to distinguish between right and wrong *has* transgressed

some law of God, and is under condemnation, and must be converted, or, as Christ says, "born of water and of the Spirit."

There was a man by the name of Nicodemus who, believing that the kingdom of God was to be an *earthly* kingdom, and, as he was a *Jew*, he believed that he was already in the kingdom of God by his *fleshly* birth. Nicodemus was a ruler of the Jews, who went to Jesus, and said unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him."

"Jesus answered, and said unto him, Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God."

"Nicodemus said unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

In the above, Jesus presented to Nicodemus the *law* of *pardon* under the figure of a birth as an illustration, and shows how this birth (a spiritual birth) is to be accomplished. Thus a man is awakened and brought to a consciousness of his sinful condition by the Word of God, as recorded in the New Testament, whether by hearing it preached or read, and by the influence of God's Spirit, the Holy Ghost. And, too, by these same means man learns the terms and conditions upon which his sins may be forgiven. These are faith in Jesus Christ as the Divine Savior, repentance of sin, public confession of faith, and a baptism in water—all these by and in obedience to Christ's authority, which alone gives force. He then has the promise (in the Scriptures) of forgiveness of his *past* sins.

By compliance with these conditions his relation to the two kingdoms—one of God, and the other of Satan—is changed. He is now a citizen of the kingdom of God on earth. His *state* or moral condition is also changed. He is no longer in rebellion against God and his laws, but is an obedient citizen of God's spiritual government.

As a natural or fleshly birth is a change of relation, and a change, also, of state or condition, so, too, in a spiritual birth, we are begotten by the Word—the gospel—and baptized in water. This "born of water" is baptism, and, of course, necessitates a *burial* in water, as in no other way could the figure of a birth, as Jesus uses it in verse 5, of St. John iii, be carried out. Hence, St. Paul speaks of baptism as a burial and *rising* again to walk in a new life.

RECAPITULATION.—To make still clearer what Christ meant by "born of water and of the Spirit," let us consider facts thus: Man's mind is a spirit. He is as really and truly a spirit being in mind as he is animal in body. All his intellect, reason, will, and affections are spiritual, because of and belonging to his mind or spirit. These are sinful and in opposition to the will of God, and must be so changed as to come in harmony with God and all his laws. There is *no change* to be made or take place *in the flesh;* therefore the change is entirely *spiritual*, and, as it puts the soul in an entirely new position and relationship towards God, the change can very properly be called, or *likened* to, a new birth of the spirit or soul of man.

In this spiritual birth the soul or mind of man is brought forth out of the moral darkness of unbelief and disobedience into the light of belief, harmony, and love with God.

This changed condition is brought about and accomplished through the influence of God's Word—the Scriptures—together with the influence of the Holy Ghost, God's Spirit.

Now, about the water. Christ equally declares for the use of water—the "Except a man be born of water," etc.

Water here refers to baptism, to complete the "new birth."

Birth, in its strictest sense, is predicated or asserted of baptism, as birth does *not give* life, but merely changes the *state* of a human child—removes it from one place to another, and into new conditions of life. So, likewise, of baptism, that which has already been begotten of the Spirit—this the changed condition of the soul—is baptized in water, and brought into its new condition in the kingdom of God. Perceive, it is not the impar-

tation or *giving of life*, but the *development* of life already possessed that is accomplished by birth.

Study the following Scriptures on the whole subject: John xvi, 7; xiv, 26; xvi, 13; xvi, 8-11; John xv, 26, 27; Matt. xxviii, 18-20; Rom. vi, 2-9; 11-14; 1 Cor. i, 21; xv, 1-4; Eph. ii, 14-20; Col. ii, 12; iii, 1-11; 1 Pet. i, 22-25.

To be "born again" is to be converted to God, and is little more or less than another name for complete *conversion.*

It is not probable that any unconverted person who reads this will ever be "born again," except through the influence of the gospel and God's Spirit.

The work of God's Spirit is to influence men to accept Christ through the teaching of the Scriptures.

God says, "Turn ye, turn ye," and "Seek the Lord!"

Except a man seeks the truth, and places himself under the influence of the Scriptures, and exercises his reason and will wisely, he 'll never be "born again." Except a man makes sensible use of the *talents* which he possesses under gospel influence, he 'll never be "born again." Except a man accept the New Testament as the law of God, he 'll never be "born again." Except a man be awakened by the light obtainable through the Scriptures, he 'll never be "born again." Except a man accepts pardon of his sins on Christ's own terms, he 'll never be "born again." Except a man repents and renounces all his sins, he 'll never be "born again." Except a man accepts his *own work*, and *forsaking his sins*, he 'll never be "born again." Except a man performs his own moral work, leaving and trusting the work of the Holy Ghost—God's Spirit—to God and the Spirit, he 'll never be "born again."

In short, man must strive in the use of his better reason, and determine to do his whole duty towards God, not expecting to be saved without effort.

The Holy Ghost will never force a man into the service of God; no, will never use influence strong enough to overcome a man's free will. See "Free Will."

The Standard or Measure of Right.

BY the word *standard* I mean a *measure* of right. The word "right" implies that there is *wrong*, just as the word "counterfeit" implies or conveys the idea that there is a *genuine* article, which the counterfeit is designed to represent; and which, between the two, is the *standard*.

So of the word *right*, as applied to moral worth. It implies that there is a *moral standard* or measure that is ***right***, and by which we can determine what is moral and *right;* and whatever is different is counterfeit and wrong. As with a correct three-foot stick we can measure a merchant's yard, and decide whether it is right or wrong, so with a correct standard of moral right we can as surely measure the deeds of any person, and decide whether they are right or wrong.

Man's standard of right must be such as will enable him to *detect any wrong* in a case, and the amount or degree of wrong, by the extent or variance from the standard of right. In all cases, that which is free from wrong must be the standard of right, honor, purity, virtue, and morality.

As there can be no wrong, no evil, in right, the standard or measure of right must be perfection, to measure out absolute justice to all mankind.

Why so Much Wrong.

THE reason why there is so much *wrong* in the deeds of men and women is because they accept no established standard of right. To be honest, just, pure, and upright, they must be *governed* in each transaction of every-day life by a fixed standard *measure of right.*

There are many material standards for the measurement of things, as the ounce, pound, and ton, and the pint, quart, gallon, and bushel. These are established measures of sugar, coffee, flour, molasses, vinegar, corn, oats, potatoes, etc. A man may have all these standards of things of commerce; but if he has no standard of *moral* right, he will sometimes give his neighbor one

and three-fourth pints for a quart, three and one-half quarts for one gallon, fourteen ounces for one pound, three and one-half pecks for a bushel, and nineteen hundred pounds for a ton. Having in use no standard measure of right, he will not, or may not, regard these lower standards except so far as he may be governed by selfish considerations of policy and by fear of detection.

But if a man be governed in his use of the measures of material things by a higher measure—a measure of moral right—he will not defraud his neighbor by light weights.

Man's standard of right must *govern his conscience*, and make him his neighbor's keeper, and compel him to consider the welfare of his neighbor's family. Then he will not take his neighbor's money in exchange for that which is neither bread, nor meat, nor clothing, nor for that which he *knows* is of no benefit to his neighbor.

If a man's standard of a pound, or a ton, is too light, he will defraud the people with whom he deals. If he cuts a piece off the end of his yard measure, he will not measure right to his neighbor. His standard of a pound and of a yard being wrong, he can not measure right *right* to anybody.

So, too, if his standard or measure of *right* is too light, too short, or in any way wrong, he will not measure out justice and right to his neighbors.

There is but one standard measure of right that can always be depended on as absolutely correct; and that is the New Testament principles. These always measure out *precise justice* and right to every neighbor, and to all their families.

But take notice, as it takes thirty-six inches and all their fractions to make a correct yard-measure, just so, too, it takes every commandment and every principle in the New Testament to make the standard measure of *right;* and if any person wishing to practice any wrong, or because of any motive, takes any one, even the least, commandment out, the measure of right will be broken, or cut too short, and the man or woman will defraud and wrong his and her neighbors.

Perceive, any person's standard of right is as defective and

wrong if any one of the commandments be cut off, as a yard-measure with a piece cut off one end of it.

A large per cent of men and women have not fully accepted the New Testament standard, and are degrading this *perfect measure of right* by cutting out of it any commandment or principle that interferes with their freedom to wrong their neighbors, and therefore really have no standard higher than their own selfish and corrupt conscience.

Conscience as a Guide.

CONSCIENCE belongs to the moral side of the mind, including the affections and honor, and is the faculty, power, or principle which decides on the moral lawfulness of our actions, and approves or condemns them—the moral judgment of the individual applied to his *own conduct.*

A conscientious man places himself before his internal tribunal or judge, which we call conscience, and is either acquitted or condemned. If acquitted, he feels easy and comfortable in mind; if condemned, he feels humiliated and unhappy.

Conscience, at most, only conforms the deeds of men and women to *their own moral sense* of right, and not to their best *reason.*

Conscience, then, is a faculty of the mind, embracing its moral sentiments, and, like the whole of the spirit, is weakened morally by evil and strengthened by good thoughts and deeds. Every improper, unclean, immoral, and evil thought or deed corrupts conscience, and reduces and weakens its disposition to judge rightly.

After the first wrong act of any sort, reason says that it was wrong, and conscience condemns, and the sinner feels *very* troubled in mind for a few days. After the second offense he is *troubled* in mind; after the third offense he is *uncomfortable* in mind; after the fourth offense he is *not quite* happy; after the fifth he concludes that he is *no worse* than some other people; and after the sixth offense his conscience decides that, after all, he is *not his neighbor's keeper.* Conscience becomes degraded, careless, and indifferent, and all standard of right is gone, and

the man is governed entirely by selfishness and such surrounding conditions as he is unable to break down or overcome. Reason is not so much impaired. He still knows wrong from right, but his conscience now excuses him from all moral responsibility, and he cares more for a few nickels and dimes than for his neighbor or the welfare of his neighbor's family, and is ready to engage in any occupation, however degrading, if there are dimes in it.

Do n't be deceived. Conscience is only the moral sentiment of the soul or mind, and goes up and down along with the character of the individual.

Unless the entire soul, which, of course, includes conscience, be constrained (governed) to do right by a law higher than either conscience or human law, a man will not consider himself morally responsible, and *will* wrong his neighbors.

The fact is, there is but *one* correct and always reliable moral standard or measure of right, and equally good for all mankind, whether Christian or unchristian—for every one who wishes to be honest and upright in mind and body; and this one only is the law of God as recorded in the New Testament Scriptures.

The measure of right is a mental standard easily acquired and always at hand when needed. In all this it is quite different from the wooden, tin, and iron standards used in measuring things of commerce. This standard of right is a spiritual measure, carried in the mind, and requires but little skill to use it. The rule is this: Apply the standard of right to any one's thoughts, words, and deeds, and if there be found any impurity, evil, or wrong, the same is condemned, and must be immediately stopped.

Careful, thoughtful reading of the New Testament will quickly supply this *all-important standard of right.*

Twofold Punishment.

A LARGE per cent of men and women have not yet thought of lawful punishment from the standpoint from which it has appeared as being *twofold*, though separately administered—two punishments for one and the same transgression of laws.

The failure to comprehend the twofold nature of punishment will, no doubt, lead to the condemnation and loss of many souls. We are under *two* entirely separate and distinct *governments*—the *lower* and the *higher*. There are two distinct and non-dependent sources of law; two separate, distinct, and non-dependent law-making powers; two distinct, separate, and non-dependent penalties for each offense; two separate, distinct, and non-dependent courts of justice; and two separate, distinct, and non-dependent places of punishment.

The first source of laws, penalties, and punishment is *God*. The second source of laws, penalties, and punishment is *man*. The *higher law* is the law of God; the *lower law* is the law of man.

Some of the lower laws are based upon the all-wise principles set forth in the *higher* law; while other lower laws shamefully disregard, antagonize, and set aside the *higher law*.

All men and women are each individually accountable to *both these law powers*, and subject to punishment by both the lower and the higher law for any one and the *same offense*, making the punishment twofold, or twice for each sin.

Some who violate the lower laws may escape punishment by these, if not detected, but will, sooner or later, *have* to suffer the penalty of the higher law, if pardon be not obtained from the higher court during this life.

In the Bible are to be found the *higher laws*. The New Testament repeals the Old Testament law of eye for eye and tooth for tooth, but fully re-enforces the Ten Commandments, with all their wise, pure, and *beautiful* principles, leaving absolutely *no license* to either man or woman *for sin*.

Men have enacted many laws—some of very severe penalties—designed for the better government of men and protection of individual rights, property, etc. And as man will have no earthly governmental power beyond the grave, punishment for the violation of *his laws* must be inflicted *here*, if at all. But not so of the higher laws, which punish in the next world.

It is the penalty to be inflicted that makes a law. An enactment by a lawmaking power, declaring that man must not do this or that thing would not be law without a stated penalty.

The lower laws make horse-stealing a penitentiary crime. A man is arrested, convicted, sentenced, and confined in penitentiary for a term of years at hard, unpaid labor, thus paying the penalty in full for the violation of man's law. This is punishment No. 1.

The higher law excludes a thief from heaven, provided he does not repent and obtain Divine pardon, and puts the punishment off until the end of the life of the thief, thus giving him his whole lifetime on earth to repent and obtain pardon. Failure to obtain Divine pardon brings punishment No. 2, making *two-fold punishment.* God's being a spiritual government, he does not enforce his laws on earth, but, instead, the Scriptures teach that an *account* is kept in heaven of every life and deed, and that every act and every thought will be brought into judgment on the *great day* at the end of the world, when rewards and punishments will be awarded to every soul.

All human aches, pains, and losses can be explained scientifically, showing that each comes as a philosophical consequence following the violation of some natural law governing either secular affairs or organized matter, as that of the human body, causing derangements and disease, God having nothing to do with them.

Don't, then, imagine that your corn-aches, headaches, gout, and rheumatism are settling any part of the Lord's account of your sins.

Day of Judgment and Resurrection of the Dead.

THE day of the final universal judgment, when God shall judge all the world. It is that all-important period which shall terminate, shall put an end to the present dispensation of grace towards the fallen descendants of Adam and Eve,—put an end to time, and usher in the *eternal destinies* of mankind and angels. This is the doctrine held by the Protestants, Romanists, and Jews. See Acts xvi, 31; 1 Cor. xv, 22-26; 1 Thess. iv, 14-17; Matt. xxv, 31-46.

It is in reference to this period that should be solemn only, or more especially, to the sinner, that the Apostle Peter says,

"The heavens [meaning our atmosphere] and the earth which now exist are by the Word of God reserved [kept] in store unto fire against the day of judgment and perdition [*punishment*] of ungodly men." (2 Peter iii, 7.)

The burning of the earth and the works thereon, together with the melting and burning of the elements—that is, the constituent parts of which this terraqueous globe is composed—are all things *possible*, and, therefore, to be literally understood. In the apostle's prophecy are statements which show that he intended it to be explained literally. His account of the perishing of the old world was to declare to disbelievers the possibility of the destruction by fire of the present atmospheric heavens and the earth.

He certainly meant, by the burning of the heavens and earth, the entire destruction of this world. The correctness of this reasoning is shown, also, by the apostle's foretelling that, after the present heavens and earth are burned, "new heavens" and "a new earth" are to appear, in which the righteous are to dwell forever.

The time fixed by the Apostle Peter for the destruction of the heavens and the earth by fire on the day of judgment and punishment of ungodly men, shows that he is speaking of the destruction of the world, and not of a single city or nation during the existence of the world, but of the earth itself, with the *bodies* (not souls) of all the wicked.

There is no sound *reason for doubting* the coming of the day of judgment at the end of the world. God's system of government and method of administration makes the day of final judgment a *necessity*. The justice of God requires it; for it is very evident that this attribute—justice—is not clearly displayed in the dispensation and distribution of things in this life. (2 Thess. i, 6, 7; Luke xiv, 26.)

It is not until the day of judgment that just judgments can be rendered, after which every soul will be *rewarded according to its merits*, all things considered, by the competent Judge, Christ.

Christ will be the Judge, than whom there can be none more competent. (See Acts xvii, 31.) He will appear in his Divine

and human nature, with great power and glory, coming in the clouds, visible to *every eye*, as is the sun, and penetrating every heart (soul), with full authority over all, and acting with justice to all.

The General Resurrection.

As is understood, the general resurrection of the dead will take place on the day of judgment, when Christ comes again, which will be his second coming, when he will come in the clouds, with great glory, to judge the world. At his coming the bodies of the living saints (all true Christians) will be changed, the dead saints raised, and both caught up and go to meet the coming Lord in the air. This, too, will be on judgment-day, at the end of the world. (John vi, 39, 40; and John xi, 24.)

The belief in a general resurrection of the dead, as stated, to be followed by trial, *judgment*, and everlasting life, either of happiness or misery, is a doctrine of religion common to Jews and Christians.

The resurrection of all the dead is expressly *taught* both in the Old and the New Testaments. It is supposed to be alluded to in Isaiah xxvi, 19, and in Ezekiel xxxvii, in the well-known chapter referring to the revival of dry bones in the valley vision; and in the last chapter of Daniel (xii, 2) there is the distinct affirmation that many that sleep in the dust of the earth shall awake—some to everlasting life, and some to shame and *everlasting contempt* (punishment).

Even Mohammedanism cherishes some gross or vague belief in a future resurrection.

In the time of our Lord it had become a formal doctrine of the Pharisees.

Our Lord arose himself *from the dead*, to give us, in his own person, a *proof*, a pledge, and a pattern of our future resurrection. St. Paul, in nearly all his epistles, spoke of a *general resurrection.*

And Christ himself declares that "the hour is coming in which all that are in their graves shall hear his voice, and come forth—they that have *done good* unto the resurrection of *life*, and

they that have *done evil* unto the resurrection of *damnation.*" (John v, 21-29; 1 Cor. xv, 22; Rev. xx, 11.)

The resurrected body will not be of flesh and blood, as the Scriptures tell us that these can not inherit the kingdom of God.

Therefore it is most probable that the bodies of the righteous and the wicked—though each shall, in some respects, be the same as before—yet will each be, in other respects, greatly changed, and not the same, having undergone changes conforming the body to the character of the individual, and suited to what will be his *future state* of existence, both being rendered "*incorruptible.*" This means indestructible, everlasting.

The Scriptures tell us: "When Christ, who is our life, shall appear, we shall appear with him in glory;" "We shall be like him; our bodies shall be fashioned like his glorious body;" yet, notwithstanding all this, "it doth not yet appear what we shall be." This last means that we are not able to decide just what our bodies will be.

While both men and devils are to be tried on judgment-day, the righteous will be raised first; all the bodies of the saints, in a moment, in the twinkling of an eye, at the last trump, in order that they may *meet* the Lord in the air, and be with him forever in heaven. (See 1 Cor. xv, 52; 1 Thess. iv, 16, 17.) And it is thought that the righteous will be tried first. (Matt. xxv.)

As to the pardoned sins of God's people, these shall not be brought against them to condemn, though they may be made known, along with the *pardons.*

But of the wicked, they all shall be judged, and all their thoughts, words, and deeds be brought into judgment. (Eccl. xii, 14.)

The fallen angels, also, are said to be reserved unto the judgment of the great day. (Jude 6.) They shall then receive their final sentence, and be shut up in the *prison of hell.* (Rev. xx, 10; Matt. viii, 29.)

As to the method or rule of judgment, the Scriptures tell us that books will be opened (Rev. xx, 12): First, the book of Divine omniscience (Mal. iii, 5), or book of remembrance (Mal. iii, 16); second, the book of conscience (Rom. i, 15); third, the

book of Providence (Rom. ii, 4, 5); fourth, the book of revelation, law, and gospel (John xii, 48; Rom. ii, 16; Rom, ii, 12); fifth, the book of life, in which the names of the justified are enrolled (Luke x, 20; Rev. iii, 5; Rev. xx, 12, 15).

There surely need be no doubt as to the justice of all sentences, as the Judge will have absolutely known the sins of all; and let it be known that Christ himself is the *Door* to heaven, and that, according to the plain teaching of the Scriptures, disbelief in Christ as the Divine Son of God is a sin so great as to *exclude* all disbelievers *from* heaven.

Finally, as to the condition of the soul or spirit after death and before the resurrection, the general opinion among Bible scholars is that the soul departs from the body at the time of death, and either goes alone, or is accompanied by a messenger from God to "paradise," provided its sins had been pardoned up to the time of death. But, if not pardoned, it is supposed to go to a place called Hades, or hell, which see.

Death of the Body.

DEATH is a natural and necessary occurrence.

In man (body and soul) are two lives: *animal* and *spiritual*—the body possessing one life, and the soul another. If there were no life that dies in the body, there would be no death. Death destroys the animal life, without affecting the spiritual.

Every tick of the clock is the death-knell of a dying human *body* and a *departing* soul. About thirty-six hundred die every hour, and eighty-six thousand every day go to one or the other of the *two places* of future abode, described in the Bible as heaven and hell.

Death is not to be considered a calamity, but the decree of a loving Creator, and is, also, the gateway to both the eternal homes of mankind, therefore not to be feared by any one *prepared* for heaven.

In harmony with God's wonderful plans and works for man there are, as it were, *three* worlds that concern man: this world, heaven, and hell. In the first of these man is placed on proba-

tion (trial), and carefully instructed (in the Scriptures) *how* to prepare for the future life in heaven, and fully warned against hell. Man is given *free-will* power—power to choose between right and wrong, between the ways and deeds which lead to heaven and the ways and deeds which lead to hell. When death occurs, the days of probation are past, and his soul goes, by the power of God, to one or the other of the two future worlds, for which it has prepared during its time of probation and opportunity.

It was necessary that there be some suitable way of moving the soul from this world to the next without the body, and, as God's laws exclude flesh and blood from heaven, this exchange of worlds could be accomplished in no way better than through the death of the body. Therefore death both disposes of the body, becomes the moving-time of the *never-dying* soul and the doorway to that future state to which the soul is entitled.

To as many as have properly respected God and his Biblical warnings, laws, and commandments, and improved their opportunities for preparing their souls for heaven, death is a *great* "victory." (See 1 Cor. xv, 54.)

Death is the happy moment of the Christian's last earthly experience. When relations and friends are distressed and mourning, the *victorious soul* is exchanging this world of sickness, aches, pains, and troubles for one of everlasting health, ease, peace, and joy.

This life is the God-given opportunity for moral, intellectual, and Christian culture of the soul preparatory for heaven.

Death has absolutely no power either to destroy or to injure the mind. I feel sure that I will not impress too often upon the soul of the reader the fact that the so-called human mind is the immortal soul, a *spirit being* who *sees*, *hears*, *perceives*, *reasons*, *compares*, *remembers*, *loves*, *desires*, *resolves*, *fears*, *hopes*, *adores*, and *aspires*—may we say?—for heaven.

This spirit is from God himself, and belongs to another world. The body is entirely distinct from the spirit, and belongs to this world. Death, too, belongs to this world. There will be no deaths in heaven, and so death *has power* to destroy the human

body, but not to destroy anything that belongs to the next world.

Do not be *deceived* by supposing that death will change and fit any unclean, immoral, corrupt soul for heaven. Better comprehend that the intellect, affections, and will—in short, all the mental faculties—belong to the soul, and are neither cleansed, purified, nor affected directly by death. Scripture declares, "Neither doth *corruption* inherit incorruption." This means that an unclean, impure soul will *not inherit* a pure soul in heaven.

A dying Christian mother, who had been expecting the arrival of a son who had missed a train, said: "Tell Joseph that I waited as long as I could; and tell him that I have gone, and want him to *meet me there;*" and now she awaits in joyful expectation of the peaceful death of Joseph by and by, and a glorious reunion in heaven by and by.

But about Joseph during the many, many years of care, anxiety, and toil; his soul's memory of mother's last request and peaceful, hopeful death, together with his desire, hope, and expectation of an endless reunion up *there*, have seemingly shortened his days, months, and years of labor, anxiety, and toil, and softened his pillow—ah! more, have connected two worlds and two hearts by a chain of never-dying Christian love, extending from earth to heaven, and from heaven to earth.

O! joy! joy! attending joy! in Christian belief, faith, and hope!

Love—What It Is, Etc.

LOVE is an attachment of the human affections to any object. "It is that relation between persons in which the personality of the one is lost in the other, in which each esteems the other better than himself, and all selfishness vanishes." Love is the greatest of all graces (1 Cor. xiii, 13); it answers the purpose of law (1 Tim. i, 5), and resembles the inhabitants of heaven.

John says, "God is love." (1 John iv, 16.) He does not mean this as a definition of the essence of God, but a statement of his feelings towards mankind.

Love is the essence of the Christian system. It is the work

of Christianity to regulate and direct this passion (love) to proper channels and objects, and to moderate it within due bounds. Christianity is glad to find this principle in the human mind, and does not banish, but directs and encourages it; does not depress, but exalts it; does not abate, but promotes it. Love, rightly guided, will lead to all goodness, and no evil.

Love is conducted by piety to proper objects, and animated with the noblest expectations and trained up for perpetual exercise in a world where it shall be perfectly purified, extended, and rewarded.

Love is so much more than favorable inclination or liking, that it is always improper to speak of love for an *animal*, or love for a *thing*. True love can only exist between human beings. Love, in its purity, does not exist in instinct.

Without love in the soul, the value and beauty of every other attainment is destroyed. (1 Cor. xiii.)

To love ourselves somewhat, or within bounds, is *necessary*, and has been said to be the measure of our love for our neighbors. If this be the true measure, it would seem that some people think very little of *themselves!*

Love, kindled by and based on material form and superficial beauty, is fickle, unsteadfast, unreliable—changeable as the winds—and liable to vanish any hour.

But love based on *spiritual* things is deep-rooted and enduring. But do you *know* what I mean by *spiritual things?* Things that are of flesh and blood, or of any tangible material—anything that can be seen or felt is material, composed of matter. The human mind or soul is a spirit being. Personality—*self*—is in the soul. The body is of no comparative value. The soul—the spirit being—sees, hears, perceives, remembers, reasons, *loves*, hopes, fears, compares, desires, resolves, adores, imagines, and aspires; all these being of the soul, mind, or spirit (synonymous), and are *spiritual.*

Love, based on the good qualities of the soul, becomes deep-rooted, and grows stronger from year to year on and on during life; and will, in all probability, continue to increase and grow in eternity—everlasting. Yea, verily, there is sufficient Biblical

reasons to believe that *love* founded in Christian merit—as love of honor, virtue, fidelity, God, and his people—will endure not only through earthly time, but for ever and ever.

But love based on physical forms and superficial, outward beauty, even though supported for a time by animal passions, is rooted like such beauty only "skin deep," and liable to be blown away by the first unfavorable gale. A person beautiful in form and surface may attract, fascinate, and kindle in the soul of the captivated a flame of love (more properly admiration) of material beauty; but when the captivated soul discovers that the fascinating qualities of the handsome person are all material, and only "skin deep," and that the beauty possesses no fascinating spiritual qualities, love weakens, and may soon take wings and be off!

While it is true that material beauty may command admiration, it alone can not demand the respect of anybody.

We can not estimate correctly the character and moral worth of people by the houses in which they live, whether we refer to those of brick and mortar, or of flesh and blood.

While many, very many, unclean, immoral, wicked, and adulterous men and women live in attractive, handsome, and fascinating houses of flesh and blood, a vast number of the purest, brightest, noblest, most deserving, and, in fact, *most lovely souls* of men and women on this earth live in plain, unattractive, unfascinating, and even *homely houses* of flesh and blood.

But the beauty of superior qualities of the soul (O, how beautiful!) commands both admiration, respect, and deepest-rooted, *enduring love*—love that will last and grow broader, wider, deeper, and higher until death; and then wait inside the gates of heaven for the coming of loved ones, and the glorious and everlasting *reunion.* This unexpressibly glorious reunion, *sure* to be of the future most joyous events of life in heaven, is sufficiently assured by the teachings of Scripture. Such heavenly reunions are among the joys that God has in *waiting* for every one who flees from sin and prepares for heaven.

But, to our subject: how different is that love (mere admiration) based on physical or material qualities! Such love may be likened to a sickly tree planted in scanty dirt on a barren, fruit-

less ledge of rocks, vainly struggling for root hold, and liable to be blown away by the first storm.

Notice the great advantage the fascinating qualities of the soul have over those qualities of material that fascinate for a short time, then *fade*.

The fascinating qualities of the soul improve and grow more powerful; while those of material—of flesh and form—*fade and wrinkle*, and soon lose the power once possessed.

Love is either good or bad, moral or immoral, partaking of the nature and character of its source—the soul. The *Christian loves* cleanliness, chastity, honor, morality, virtue, God, and his laws. He loves to entertain such thoughts, meditations, sentiments, and principles as influence and govern his most conscientious Christian associates.

The *wicked loves* things that are unclean, unchaste, dishonest, immoral, void of virtue, sensual, carnal, ungodly, and contrary to God's laws. He loves to entertain such thoughts, meditations, sentiments, and principles as influence and govern his wicked associates.

Love never dies. No amount of bodily suffering or disease ever weakens love. The infirmities of old age, which sometimes impair and dim other faculties, seem to have no power over the affections of man, which, instead of weakening, grow stronger as the body decays. O wonderful, wonderful power of love!

How to Merit and Command the Highest Respect.

Respect that May be Crowned with Love, and, if Desired, Matrimony.

RESPECT is high or favorable estimation, regard, attention, consideration.

Merit is that excellence of goodness which entitles one to respect, honor, and reward.

To merit is to earn honor or reward, as the respect of neighbors, by active service—by good ways, manners, and deeds.

All good people wish to be respected, and care more for the respect of the better classes.

A person must be very low morally who does not desire the hearty respect of neighbors.

Without merited respect, human life, viewed from a proper standpoint, is a failure. If one's highest ambition be to eat, drink, sleep, and accumulate property, he will care very little for the respect of his neighbors, and will merit almost no respect from people who best know him.

The highest ambition of many people is to *live to eat*, and to accumulate *material* things; another numerous class have in view nothing higher than to seek for enjoyment in the fleeting, carnal pleasures and sports of the times, very many of which are condemned, *low, and sinful.* All these are a vast multitude of people whose time and lives are wasted in the most selfish, unmeritorious, and sinful manner.

All pure and noble lives (and there are many) have been predetermined—chosen and decided on—*before* they were lived; and the men and women who have become known and loved by their pure, spotless, and noble lives, were meriting and commanding *respect* during their youthful years.

The large majority of these pure, noble spirits were *very poor*, especially while young men and women, and had to struggle hard for living, clothing, books, and learning; but they were *rich* in love of personal honor, virtue, and morality, each of which they would have defended with their lives. They were most highly respectable, and entertained high respect for themselves, and had the honor, the virtue, and the courage to say, *Hands off!*

The most reasonable, sensible thing for every person to do, is to choose and determine firmly on the *sort of life* he or she will live—decide whether in the future it shall be good, indifferent, or bad. And it is, of course, presupposed that every person of good sense will choose to live a pure, good, and useful life.

But the mere choice of a good and pure life is not at all sufficient to build life's character on. Every one who looks forward with reasonable expectation of succeeding in living a moral and meritorious life, *must* have a standard *measure* of what is to be called moral and meritorious; in short, he must have a *standard of right*, else he will be *sure to fail.*

Every person starting out at any age or period in life to *live right*, must, of necessity, have a *high* moral standard measurement of character, and work to build his own character up to this standard.

For this purpose there is on earth only one source of high moral measurement that is always to be found, and always absolutely correct, and this is the New Testament Scriptures.

Let every soul, whether Christian or unchristian, first accept the *moral law*, as recorded in the New Testament, as *his* standard (or measure) of *right*, and with that standard observe and respect the following suggestions, and he and she will both *merit and command the highest respect.*

I have not intended this as a religious article, but when I came to the point where I needed to direct attention to a suitable *measure of right and wrong*, I could think of none so good and perfect as that which I have named.

Now, having explained the necessity of a correct measure of right—one that can be *applied* to all our thoughts and deeds—I proceed to direct attention to things which I *know* do detract from merit, and weaken and *destroy respect.*

Having accepted the only correct measure of right, then *avoid* any undue familiarity among people; and *observe* suitable, genteel formality, as there are polite formalities which every person, even the members of your own family, have a right to expect you to observe. Be natural—not affected in company; do n't think of yourself, as to how you look or appear; do n't *try* to look pleasant; do n't *try* to smile; do n't *try* to put on a smiling face. Let your face be *natural.* It will be soon enough to smile, or laugh, when something laughable occurs. Do n't be thinking about *yourself*, but think of other people and things, as of what your company say, and of the answer that will be most suitable.

When one's thoughts are on himself, or herself, a part at least of the power of the mind is drawn from intelligent considerations, and conversational power is weakened.

Do n't acept compliments freely. Be warned against compliments. Do n't be so *soft*—so foolish—as to believe that they are *sincere.* Nineteen times out of twenty they come from a *dishonest*

source, which women need to guard against. Nineteen so-called compliments ought to be quickly *rejected* as insinuating, or presumptive of weakness on the part of the female. About all directly complimentary or flattering remarks ought to be considered *unfavorable*, and *promptly* rejected by the lady as *undesirable*.

Presents ought to be *politely refused*. Most presents offered to women by the opposite sex ought to be refused as tending to establish thoughts and feelings of *personal obligation*. Of course, offers of presents from relatives, or from one lady to another, are not included.

Bad or immoral company *must* be avoided and carefully shunned. No person can be well respected who associates with immoral persons. The highest standard of right says, "Come out from among them, and be ye separate" *from the wicked*.

We have but little reason to suppose any woman or man better than her or his associate. Ten thousand times better be alone than in impure company. If lonely, get a good, moral book, that will improve your mind and feed your soul—something good and *instructive*. Remember, whatsoever you learn mentally, will become, as it were, a part of your soul; so read only moral—not impure—books.

Nearly all *joking*, especially if untimely, or in the least degree unchaste, or tending to lead to an immoral thought, is *sure* to weaken or *destroy* respect.

Either loud talk, or loud laughter, and loquacity or talkativeness, are sure to *reduce* respect. Personal familiarity, and meddlesome, fondling hands, embracing arms, and caressing lips, destroy both *respect and good character*.

Hands Off.

LET every daughter and son be warned, and neither fondle nor allow fondling.

No man or woman of any age after youth should either practice or allow *hand* familiarities. Every Miss or lady ought to resent any such familiarity as manifested in taking hold of, putting hands on, or handling her in any way, as *highly improper*

and insulting, and immediately resent such conduct as ***not at all allowable.***

This meddlesome use of hands and arms is a manifestation of the *animal nature*—purely animal—calculated to gratify animal nature, and would be proper and *natural* among *cats and dogs*, monkeys and apes, but not proper with people possessing immortal souls that ought to be fitted for pure deeds and noble lives.

Take this genteel warning, and make *Hands Off!* the ironclad and *unbreakable* rule of your life. Take warning from one who has made the subject a study in all lights for years in search of the truth. Take *warning* if you wish to be both respectable and respected, and listen not to *him* who makes light of these facts while he *seeks to deceive* and degrade you—soul and body; but consider favorably these truths, and proctect your honor and virtue, and gain *merited* respect by this golden rule, Hands off, *hands off!*

Meddlesome hands, and embracing, caressing lips, aided by the natural but misdirected human affections and lower passions, are the most effective, preceding means used by Satan and *his agents* to deceive, demoralize, seduce, and ruin both the young and the middle-aged.

By this playful, sportive laying on of hands, taking hold, pulling, pushing, and scuffling, personal familiarity and *freedom is established* in a few hours, or a few days, that, under proper and *genteel restraint*, could not have been acquired in many *years*.

This playful, sportive laying on of hands is the common gateway to improper *personal* familiarity and *freedom* which excites and develops animal passions, which in turn become the doorway to seduction.

Every intelligent person, after sufficient reflection and investigation, will perceive the *awfully* evil tendency of meddlesome hands; and *parents* ought to teach their boys and girls at an early age—while very young—*other methods* of play and sport.

It is right, and proper, and *desirable* that children and young folks have "lots" of amusements and sport; but these must not be demoralizing.

Supply these young people with harmless plays or games to be obtained at variety stores. There are many plays that are both harmless and instructive, some of which ought to be in *every home.*

Cultivate a taste for mental enjoyments, as all these improper, meddlesome hand familiarities are the amusements that are most popular among the lowest and most animal-like people, and are largely practiced where there exists the smallest amount of moral, mental culture.

Hands off, if you really wish to respect yourself, or to be highly respected.

Let every Miss and woman regard the handling of her arms and body as an *exclusive, personal right*, and be bold and brave in asserting and defend the same as such, and especially against all male kind.

It is a privilege which during single life belongs justly and solely to the maid, and to be shared only with the *husband* in married life; and if a woman has not the honor, love of virtue, and the *courage* to protect and defend these, *her* sacred rights, before marriage, *how* can man expect her to protect and defend them, *as her husband's* rights, after marriage?

Take warning from one interested only *for you* and those whom he loves. I have two unmarried, young daughters—good girls—whom *I love* as much as my own life, and would not, for any price, advise wrongly, as *they* will read and be influenced by this writing.

I tell you truthfully, that the man of any age, young or old, who having been allowed improper freedom with a girl or woman, does *not respect her* one-half so much as he would, had she said, in public and when alone, *Hands off;* and in ninety-nine cases out of one hundred will *not* marry her—courtship and promises being of no consequence.

Men marry for *possession;* if, then, a girl or woman has already given a man possession of her soul and *body*, he will *not* marry her, unless he be forced to. He may be as much to blame, as great a sinner, as she, but *this* fact will be no inducement for

him to marry her—no, *no* inducement; and he will not marry her! But if he did, it would most likely be followed by an unhappy life.

Respect—high, merited *respect*, is the foundation for enduring, yea, everlasting, *love*. But as respect is the foundation for love, it, too, must be *founded* in truth, *virtue*, and *honor*.

There are none too poor to command respect and love; the poorest person in any community—poorest as to money and goods—may, if he or she so wills, be one of the *richest* in honor, morality, virtue, fidelity to pledges, and love of God and righteousness, and be respected, loved, and, withal, have a crown of everlasting glory laid up in heaven, *worth more* than any man's millions of dollars!

Evil Thoughts.

THOUGHT results from *activity* of the intellectual faculties of the soul. A thought may be the product of one's own soul, or an emanation from another spirit; or may be suggested by anything seen through the natural eye. Thought is what the soul *feeds on*. If the soul be fed on good, wholesome, *moral* thoughts, its character will be *good;* if on evil, immoral thoughts, its character will be *bad*.

The objection, therefore, to evil thoughts is that they, so far as entertained, mold bad character, by feeding evil to the soul.

Evil thoughts, by corrupting and weakening the moral qualities of the soul, reduce its power to *resist* evil persons and influences. Each and all evil thoughts are the work of Satan, either directly or through the *evil nature* that he has inflicted upon all mankind; or through his associate fallen angels; or, may be, suggested by his human agents. This is exactly and absolutely in harmony and accord with Scripture teaching.

By careful, thoughtful study of one's own mind, and close attention to the different manner in which thoughts come and go, any person may discover that many of the evil thoughts come unbidden, uninvited, and more quickly than others, and seem to be instantaneously thrust into the soul, sometimes entirely independent of any thought already existing, and at other times seem

to be thrust in ahead of, and adding to, thoughts already in the mind, as if to aid in completing a sentence. These sudden and uninvited evil thoughts may rightly be recognized as the *direct work* of Satan.

The mind being the immortal spirit, Satan *strives* to corrupt it by thrusting in impure, immoral, wicked thoughts, knowing that if these be entertained, the work of corruption will be *accomplished.* And as an impure, corrupt soul is excluded from heaven, Satan rejoices in the work of corrupting minds, his object being to keep as many out of heaven as he can!

The entertaining of an evil thought of any sort is the closest possible spiritual association, fellowship, and *communion with sin.* This will explain why Satan neglects no favorable opportunity to thrust impure and evil thoughts upon every mind, as whosoever entertains one of these corrupts his soul and commits *sin.*

All have heard it said that if Satan be resisted he will flee away. Now, the first and *every time* an evil thought appears, instantly thrust mentally at Satan, and the thought will go as quickly as it came—so quickly that you will not remember what it was, unless you follow it up, thus holding it, which would be equivalent to entertaining it. Every one must be careful not to do this. He will be likely to *return* soon, with the same or another evil thought, and must be instantly *kicked* out as before. He is persevering, and makes many attacks through human agencies—by men and women who are *his agents*—who in conversation place evil thoughts in the mind. It is the duty of every person determined upon living a decent life to frown and rebuke any such agents, and to positively *refuse* to entertain for a second the evil thought proposed.

It may be noticed that by an immediate mental thrust at Satan, as the author of every evil thought, they will go as quickly as they appear; and that you can not dismiss and drive away any ordinary thought of your own so quickly.

Evil thoughts are *suggested* to everybody, even the purest; but if the *will* refuses to entertain them, there is no sin. Sin is in *holding* and *fostering* such thoughts. (See Matt. xv, 19, 20.)

For the same reasons it is a sin to visit with and entertain

immoral, wicked associates, or company, and is prohibited by Scripture, which says, "Come out from among them and be separate."

Martin Luther said: "A man can not keep the birds from flying over his head, but *he can* keep them from building nests in his hair."

So of evil thoughts, a person may not be able to keep them from coming, but he *can* quickly and *emphatically* refuse to entertain any of them.

One of the best means of avoiding evil, and of keeping off evil thoughts, is to have the mind *occupied* with good, clean, and useful thoughts.

St. Paul gives the following good *prescription* for keeping off evil thoughts. He says: "Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good* report, . . . *think on these things.* (Phil. iv, 8.)

St. Paul knew that while the soul is occupied with thoughts of things which are proper and good, there would be fewer opportunities for evil thoughts.

Remember, reader, that evil thoughts corrupt and weaken the moral sentiments of the soul, and strengthen the immoral; and, too, that what is lost in this way of moral strength, is gained in immoral strength.

Surely this must be *reason* enough why every person at all disposed to be moral ought to make war—never ending *war on evil thoughts*—drive them out! "Blessed are the *pure* in heart." The word heart here means *mind*—the pure in mind.

Angels—What They Are, Etc.

ANGEL, from the Greek word *Angeloi*, signifying messenger. Angels are referred to many times in both the Old and the New Testament Scriptures, and are an order of spirit intelligences, or spirit *beings*, far *superior* to man in intelligence, spiritual influence, and power. They are commonly regarded as bodiless intelli-

gences; but in the Bible are ferquently represented as appearing to sight in human form, and speaking and acting as men. By this they are supposed to, and no doubt do, possess the power of assuming momentarily the corporeal or material form of existence. The poet Nonnus, in Egypt in the fifth century, was the first to speak of angels as having wings.

Angels were created long *before* men. The Apostle Peter (2 Peter ii, 4) represents them as being deeply interested in the unfolding of God's plan of salvation for mankind. Also Jude 6 represents the rebellious angels (of whom Satan was the leader) as having lost their first estate long *before the creation of man.* But how long before the creation of man we do not know, perhaps *thousands* of years. It seems evident that they had been expelled from heaven before the time when Adam and Eve were placed in the Garden of Eden, else Satan would not have been *there* to deceive them.

Angels appear in the Bible as the attendants of God, and especially as his messengers, and the medium of communication between him and men.

Angels have been given a very prominent part in the world's providential history—in the history of God's affairs with men and women. God used angels as the ministrators of his law, as the heralds of the gospel, as the servants of the saints. (Heb. i, 14.) Many of them swarmed about the small city in which was a prophet. (2 Kings vi, 17.) Two of them led Lot and his daughters out of Sodom just before its destruction. (Gen. xix, 17.) They were sent to say to a childless wife: "Behold, now, thou art barren and bearest not: but thou shalt conceive, and bear a son." (Judges xiii, 3.) And still more remarkable and more important than all these, is the fact that an angel was sent from heaven to earth to tell the pure, spotless, virgin Mary that she would be overshadowed by the power of the Highest, and be the mother of the Son of God. (Luke i, 35.)

Belief that individuals have their guardian angels, whose sympathy and help they enjoy, and who joy or grieve with their joys and griefs, was common both to the heathen and the Jews, and prevails among Christians, founded on Matthew xviii, 10;

Luke xv, 7-10; and Acts xii, 15. Though belief in guardian angels has been cherished by many people in all ages, yet it has never been formally decided on as a matter of faith or belief by the Protestant Church.

Good angels are sometimes called in Scripture "ministering spirits" (Heb. i, 14); and bad angels—devils—are often called "unclean spirits," "evil spirits," and "spirits of darkness."

An unlimited, vast number of angels attended on Jesus from the time of his birth, and were at his command throughout his early life on to the ascension, and *will accompany* him at his second coming.

Effect of Time on Belief in Historic Events.

NEEDLESS mental uncertainty and doubts about things that are divinely prophesied, and as absolutely *sure* to come as the next Christmas, and that will be as *real* as any person's personal existence, deprive and rob millions of people of desirable *faith and hope* that, to other millions of people, are the sources of their greatest and most enduring mental consolation, comfort, and joy.

It seems that the more distant an occurrence is, whether past or future, the less disposed are we to believe that it ever did, or ever will, occur. This doubt and disbelief because of distance, past or future, is very unfortunate, as it keeps us from being fully benefited by the lessons taught in the occurrences of centuries ago, recorded in faithful history of long past events; and still more unfortunate as keeping people from accepting the Bible for what it really is, and from preparing for future occurrences *sure to come.*

Because having occurred so long time ago, mind seems to be skeptical and doubting without any sufficient reason. So long as there are still living people who witnessed an event or occurrence, we are disposed to believe; but when all eyewitnesses are dead, we are more and more disposed to doubt.

If men were to live on this earth a few thousand years after the death of their parents, some would almost doubt that they ever were born!

The time of the occurrence of the great Rebellion against the United States Government and the assassination of Abraham Lincoln is rapidly receding and disappearing in the more and more distant past; and after ages and centuries come and go (if the world be so long continued), the masses of people will read with less and less interest, and more and more doubt, the still faithful and true historic records of the Rebellion, and the tragic assassination (by Booth) of Abraham Lincoln; and yet the *reality* of these occurrences, and the historic records of the same, will be *no* less true *then* than now.

So of Biblical history, Isaiah clearly foretold as prophecy the coming and the crucifixion of Christ hundreds of years before he came. The New Testament clearly tells how Christ came, what he taught, and how he was put to death by crucifixion on the cross, particularizing that two thieves, one on each side, were put to death at the *same time;* that he died on the cross, was taken down after several hours, and buried; that after three days he *arose from the dead*, came forth from the tomb, and appeared to and talked with many persons; and after these occurrences his disciples saw him ascend and disappear in the clouds.

These things were done openly, and *witnessed* by a multitude of people, who *saw*, *knew*, and fully *believed* that these were *real* occurrences.

The *facts* were recorded in history *then*, substantially the same as recorded in our Bible of this the twentieth century, and have never been disproved in any way. It is the utmost care of historians to *preserve facts.* Our Bible now, after the lapse of two thousand years since Christ, expresses as *clearly as possible* the meaning of the original words as uttered by Christ and his apostles.

But, unfortunately for some people, because these things occurred two thousand years ago, they allow themselves to be misled by the lapse of time, and are skeptical, doubting, and disbelieving. They doubt the *reality* of these all-important events, though fully recorded by faithful history at the time of their occurrence, and are as well and fully substantiated by history as occurrences which took place one hundred years ago.

And as to the Bible prophecies, some people place the fulfillment of these far, far in the future, and then *doubt!*

The Bible is God's Book of *history*, *law*, and *prophecy*. The account of creation is history, as also some of the deeds of men are recorded as history, and *condemned*. And it contains God's laws designed to govern mankind; declares heaven to encourage, and hell to discourage men from sin. As a prophecy it foretells of *heaven*, *hell*, the *day of judgment*, the *coming of Christ* in the clouds, the *resurrection* of all the dead, and the *destruction of the world* on the last day.

Every man and woman ought to *study* the Scriptures until he and she comprehend that heaven and hell are *places* that exist and are as *real* as the world itself; and that after this life each will surely be in one or the other of these places.

The coming of Christ and the resurrection of all the dead are *events* of the future, to be as much *expected*, though we be dead, as the coming of the time when we shall die; yea, as *surely* as the coming of the time when we shall eat another meal. Christ declares that the hour is coming when all the dead shall hear his voice, and come forth to be judged. And the *day of judgment* and of the *destruction* of this world by fire, are *events* of the *future*, absolutely certain to be witnessed by every soul that ever lived on this earth, as God has positively *declared* that these things shall *occur and be real.*

Any measure less than full, rounded-up, hearty belief that these divinely foretold events *are coming*, and will be *real occurrences*, deprives the mind of enduring ceaseless comforts and joys of anticipation, that are found in full and hearty *belief* that all these things will occur in fullest reality, and in preparing for them, as one would prepare for a long journey and a big entertainment.

How to be Somebody of Importance.

SOMEBODY is an expressive term. When it is said of a person, he is somebody, or she is *somebody*, we readily understand that the expression has reference to the *quality* of the *character* of the person referred to. It is sometimes said of a trifling or immoral person, that he or she is *nobody*.

It is the earnest desire of every right-minded person to be *somebody* of importance—to himself and others.

Young man, young woman, to be *somebody* in your case, may mean to be a big farmer, a contractor, a successful merchant, a good lawyer, a skillful doctor, a congressman, a governor, or President of the United States. To the young woman it may mean the *honored* and greatly *beloved wife* of one of the above named gentlemen. Ah, it *pays* to be *somebody!*

There is not one so poor that he or she can not be *somebody*, and highly respected by all, and loved by many; and is not the confidence and love of a husband or wife, and the respect and love of a community, better than gold? The love of Christian neighbors and friends will follow your soul to *eternity;* but not so either of money or property, as these belong to *this* world, while love belongs to both this and the next world.

But before you can hope to have the highest respect and love of other people, you must *first respect yourself*, and be somebody to yourself before you can be so considered by your best neighbors.

The moral foundation to *somebody*, or being somebody, is *self-respect;* and the foundation to self-respect is genuine *respectability.*

Respect is regard for a *person*, based on the valuation of an individual's *moral worth;* nothing else than moral worth can command and hold *respect.* A man places a valuation on his horse or mule for the price he will sell for, but does *not respect* the mule. So of a man entirely destitute of honor and respectability—of moral worth; he may hold his head up and value himself very highly for his intelligence, learning, or property worth; but possessing no moral worth, he can not respect himself. Respectability begets respect. Self-respect is conceived and born of respectability, and possessed in controlling quantity only by persons who are highly moral and respectable.

Men and women never become somebody in the estimation of good neighbors, until they first respect themselves, and become somebody in their own enlightened estimation.

Every person of good sense is conscious of his good or bad personal character; and if it be good he will respect himself; but

if it be bad he can not respect himself any more than he respects a neighbor of bad character.

To be *somebody* of importance, attention *must* be directed to the culture of both the *head* and *heart*. By *head* is meant the mind in general; by *heart* is meant the affections and moral faculties of the mind.

During youth and early life, appreciation of one's capacity for learning, and diligent application to the study of educational books and attention to *moral* instructions, will *induce* desirable self-respect.

But the *mind* culture must *include moral* culture, else the person will not acquire a sufficient amount of self-respect to restrain him from evil. We mean by the above that the study of letters, words, spelling, reading, grammar, arithmetic, history, etc., cultivate the intellectual faculties and increase mental knowledge, but does not increase the student's love of honor, virtue, and right; nor does it incline him to oppose that which he knows to be wrong. There must be

Moral Culture and Self-Respect.

THERE are, as it were, two sides to the human mind or soul. On one are the purely intellectual faculties; on the other, the moral faculties, embracing the affections, honor, virtue, etc. All the common branches of school and college education cultivate only the intellectual side or faculties of the soul; wherefore, love of honor, and *desire* to do right and to oppose wrong, can be acquired and increased only by *moral* culture with such principles and teachings as are found in the New Testament Scriptures. This *heart* culture must be a part of the mental foundation of every *somebody*. All the love of honor and virtue possessed by any individual can be traced to heart or moral culture. Heart or moral culture brings love of honor, virtue, and respectability, and these bring *controlling* self-respect.

As the genuine respectability of a neighbor will largely govern your actions toward or *affecting him*, so, too, self-respect, founded on your own genuine respectability, will largely govern your actions *affecting yourself*.

Respect will keep a person from telling a vulgar story or swearing in the *presence* of the respected; and *self-respect*, likewise, will keep a person from telling a vulgar story or swearing in the *presence* of *himself* or anybody else. Thus respectability and self-respect keep people from evil. No amount of education, leaving out moral culture, will make a man or woman any the more honorable, moral, or virtuous. Such education makes polite, cunning, foxy, and sharp, but dishonest, immoral, selfish, and heartless men and women unworthy the respect, confidence, and love of anybody.

Any man or woman who desires to be somebody of importance must shun

Bad Company.

EVERY person who wishes to be *somebody* must depart from and keep out of bad company.

I well remember hearing a woman thirty years ago say, "I 'll never give up *old* friends for *new*." She had always had immoral, carnal-minded associates, whom she called friends. Her moral faculties were *never* cultivated; hence, in her estimation, morality is but little or no better than immorality. She has not forsaken her old friends, as birds of a feather will flock together, and she will, no doubt, keep company with some of her so-called friends in Hades.

Every immoral associate, though he be esteemed a friend, is, in fact, a positive *enemy*, and there is absolutely *no hope* of reform of any person who will not give up immoral friends (so-called) for *new* and better ones. The highest and best standard of right says, "Come out from among them [the immoral], and be ye *separate*." You will not be much better than your associates.

Novels and Fiction.

THE reading of a novel is the closest spiritual association with the spirit of its author, and the influence usually *bad*.

Avoid reading novels and fiction. Why read a novel, fable, or an untrue story while there are thousands of books of valuable

biography and historic literature—of important lives and facts that you have not read? Truth is *better* than fable!

Value of Time.

IF one wishes to be somebody, time must *not be wasted.* Every hour spent at the card-table, or the billiard-table, or at baseball, or the dance, or in other profitless ways, is a *lost opportunity*—and a wasted hour, during which a moral or useful *lesson* could have been obtained from a good book, that would have made the reader wiser and better all through lifetime, and on and on in *eternity.*

None of the thousands who have been distinguished by noble and useful lives would ever have been known to the world had they wasted time in any such ways as above.

One hour each day in one year amounts to sixty days of six hours each, which is the length of the student's school-day. Only *half an hour* a day gives one thirty days' schooling in one year.

No young person of good common sense needs to remain ignorant when one hour each day amounts to *sixty school-days in one year.*

The greatest scholarship is made up of little acquisitions—by learning but one little thing at a time; the whole scholarship being acquired as a child learns the A-B-C's, one letter at a time. Young man, young woman, grasp these facts mentally, and *work* to be somebody of *consequence*, and, with self-respect, you will *not* fail.

Buy a good dictionary and study words—their correct spelling, pronunciation, and exact meaning. This will be an important foundation study, and of very great value and every-day use as long as you live. Write words that you wish to study in a blank book, and carry it in your pocket for convenient study.

The Satanic Tyrant, Pride.

PRIDE is a *mental tyrant*, and one of Satan's most powerful means of preventing young men and women becoming somebody. Satan himself is the father of pride. He was expelled from heaven on account of his pride. It is said in Proverbs, that God *hates*

a proud spirit. Pride is an awful, awful mental tyrant that needs to be *feared* and fought by every young man and woman who really wishes to be *somebody.* Even the great Apostle Paul himself was afraid of pride.

Pride, if not timely and carefully restrained, will soon subdue, dethrone, and *enslave reason,* and become the governing power over the soul. Millions of people are the *slaves* of the Satanic tyrant pride; their better reason having lost control, they are governed in nearly all their purchases—in buying—and in most things that they do, by *pride.* It makes millions of people miserably *unhappy,* because they are financially unable to gratify their pride, and leads millions into immoral and awfully sinful lives and down to *Hades.*

When a lady *does not feel* as comfortable and *happy* in a neatly made and nicely fitting *calico dress,* as when clothed in more expensive goods, reason has lost control, and she is being governed and made unhappy *by pride.*

She ought to know that it is the soul—the invisible spirit being within—that by well-chosen and expressive words makes itself *felt* mentally, and is the source of all fascinating power. Let every lady and gentleman know, too, that good and superior qualities of *head* and *heart* attract more notice and more favorable attention in *cheap* than in costly dresses.

Ah! young woman, be governed in all things by your better *judgment,* remembering that every man of good sense knows that all intelligence, honor, virtue, and love belong to the *soul,* and not to silks, satins, and fine clothing!

Judge Everybody.

TO BE somebody you must judge everybody in whom you are concerned. I warn the reader against persons who quote, "Judge not, that ye be not judged," having noticed for years that the wicked entertain special regard for that Scripture, but never quote the other Scripture which says, "Judge not according to appearance, but judge righteous judgment." (John vii, 24.)

The reason why the immoral, dishonest, and wicked quote, "Judge not, that ye be not judged," is because they do not like

to be judged at all by their neighbors, and entertain no love for the sentiment expressed in the words, "but judge righteous judgment."

"Judge not according to appearance," has reference to *clothing*. We are not to judge the character of a person's soul by the clothing worn.

"Judge not, that ye be not judged," means that we are not to judge and *condemn* on mere and unfounded suspicion, without any evidence, as this would be unrighteous judgment.

We are also commanded in the New Testament thus, "Come out from among them [the wicked], and be ye separate." No person can obey this *excellent* Biblical commandment without judging persons almost every hour. We must *not give* any person our *confidence* until we see him engaged in a sinful deed; but ought to withhold it until he *first merits* our respect and moral confidence. There is no such thing as a pre-existing right to moral confidence.

We *must judge* a man by his *words*, as "from the abundance of the heart the tongue speaketh." Words and remarks which express unchristian sentiments and principles *comdemn the speaker*, whether he be Christian or not. And as the wicked often use words expressing Christian sentiment for the purpose of deceiving, but never use words expressing unchristian sentiment to deceive, therefore one word expressing bad, immoral, or unchristian sentiment must be taken as counting more *against* the character of a speaker, than fifty good words count for him. This is true, because when the dishonest and immoral seek to deceive they guard against the use of words that would expose their bad character; but being accustomed to saying things that are uncomplimentary to reformers and Christian workers, and contrary to Christian principles, they occasionally expose, by some remark, their badness. A really good and moral person uses no words that express sentiments that do not agree and harmonize with sound Scripture doctrine. While each word denoting or expressing Christian sentiment counts for the speaker, yet words denoting or expressing antichristian or unchristian sentiment count *more rapidly* against the speaker, as stated above.

To be *somebody* you must possess and protect a good moral character, and *defend* it as boldly and *bravely* as you would your life. You *must judge* the character of every person who seeks to associate with you. Measure his words, deeds, and sentiments by the Higher Law standard of right, and if these do not measure out right, association must be *refused*. And do not allow any one to impose acquaintance, as an introduction at a party or on any occasion does not entitle any person to extend and continue the brief acquaintance.

Be Not Deceived by Formal Politeness.

BE not deceived by any man's formal and genteel politeness. We have noticed for years that many men of awfully immoral and bad character are *very polite* to ladies on the streets and at social gatherings. Men absolutely destitute of morality and entirely unfit to associate with any *decent* woman, often display as much or more formal politeness than the genuine gentleman. *Be polite*, it is desirable and costs little; but be not *deceived* by outward politeness, but study the character of the *invisible soul* within the skull. Politeness belongs to the purely *intellectual*, not the moral side of education, hence is no evidence of morality or honor.

Manly Reform.

IF you have a bad habit, *reform*. Do n't use tobacco, cigars, or cigarettes. If you are doing so, give your acquaintance and associates a beautiful example of true, genuine manhood by denouncing and *discontinuing* the expensive, filthy, degrading habit forever. Why continue an expensive habit which no intelligent man on earth recommends? Why *waste* money to support a degrading habit? Why do that which you would consider a bad example by preachers of the gospel? The writer, though having spent many years in the mercantile business, has never yet used a cent's worth of tobacco, and would not listen to the preaching of the gospel by a man whom he had seen on the street smoking a cigar.

Tobacco, cigars, and beer have cost thousands of homeless

men money enough to buy their families comfortable homes. Come, young man, *show* your *mental* manhood in putting away tobacco (and beer) for ever and ever. Your mouth was never designed for a smokehouse! No! never!

Only Five Cents a Day.

FIVE cents a day amounts to eighteen dollars and twenty-five cents in *one year*—enough to buy two suits of clothing; or, otherwise invested, could easily increase to twenty-five or thirty dollars in one year's time. Five cents a day invested in books will amount to an $18.25 library in one short year. Five to ten cents a day squandered for beer and tobacco, or in any other wasteful way, would keep a family of five or six persons fairly well *supplied with shoes.*

The time to save a nickel, a dime, or a dollar, is when you have one either in your possession or at your command. Nearly all men who have accumulated fortunes began by saving *pennies*, and the young man or woman who will not save pennies, nickels, and dimes is not likely ever to save many dollars.

If you have not done so, read the article on "How to Command Respect," etc., and *work* to be somebody of *importance.*

Salvation by Contract.

PROBABLY every person of intelligence, and old enough to know what is right and wrong, has committed sin by the *actual violation* of some one or another of God's laws, and is already *condemned*, but not punished, as God defers (puts off) punishment until after the death of the body, thus giving every sinner his and her entire earthly lifetime in which to repent and seek pardon. In the case that Divine pardon shall not have been obtained, the impenitent, wicked soul may expect to hear Christ, who is the Judge of all mankind, say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; and these shall go away into everlasting *punishment*: but the righteous into life eternal." (Matt. xxv, 41-46.)

Salvation is escape from deserved punishment merited by

violating God's laws, and can be obtained only by a business-like contract with Christ the Savior.

If one really desires a piece of property that he is able to own, he goes and *contracts* for it, and then proceeds to comply with the contract terms. Neglect to contract would have left him without the desired property. Exactly so, too, of salvation. If desired, it must be contracted for; no person will ever be saved from the consequences of sin and get to heaven, except by a contract reasonably fulfilled.

Jesus Christ, God's Son, is the Savior, and the only source of hope of salvation. All authority over mankind having been merited by Christ's sacrifice and suffering on the cross, he alone has authority to name the conditions of salvation, which he *has done* in the New Testament Scriptures, where the law of pardon is fully stated.

In this New Testament all the Divine laws affecting us are published. In it we are plainly told what is *wrong,* and what we may do, and what we must *not do.* On the one hand, we are encouraged to keep God's commandments by the promise of comforts *here* and great rewards in heaven; and on the other hand, the penalty for the violation of God's law and commandments is declared to be everlasting *punishment* in hell.

Any person can be immediately saved by intelligent mental action. Repent and pray, as millions have done.

The Contract.

CHRIST is the party of the *first* part; and any penitent man, woman, boy, or girl may be the party of the *second* part. The party of the first part covenants and agrees (in the New Testament) that for and in consideration of the voluntary *repentance* of sin, public confession of faith in the party of the *first* part as the Divine Savior, and baptism of water, he *will forgive* the sins of the party of the *second* part to date; and also promises to aid the pardoned in keeping his commandments, by the helpful influence of the Holy Ghost.

The party of the *second* part reads and *heartily* accepts all the terms—by repenting of sin; by belief and faith in Christ as the Son

of God and Savior; by being baptized in water; and by public confession of faith; and by *turning* away from all sins and *sinful associates*. This fully completes the contract, and secures Divine *pardon* of all the sins of the party of the second part *to date*. The contract is for life, however, and the party of the second part must serve Christ *during* life.

Behold, reader, Christ has already proclaimed the *only terms* of salvation; and guaranteed with his human life on the cross, and by his *resurrection*, that he will save every soul that accepts his terms, hence it is now time for the unsaved to act.

The contract, on the part of the party of the *second* part, requires both *faith and works*. But the works are all to your own *eternal* advantage; and the faith no greater than we often place in men. As when a business man in considering the probabilities of the future perceives that he will need to borrow a large sum of money to enable him to carry out a certain business project, he goes to a banker in whom he has confidence, and says: "Mr. ——, I wish to do so and so, and will need to borrow about $—— (stating the amount) in sixty or ninety days; will you let me have it *then?*" Banker: "Yes, sir. I know no reason why I can not do so." The business man knows that the banker is able financially, and that he is truthful, honorable, and reliable. So by *faith in man* (though not always justifiable) he goes about his business, pushing on with renewed energy, never doubting that the money will be ready when he needs it.

Why not trust Christ, who *gave his life* and rose from the dead to give every person a chance of salvation, as far as you trust men?

Christ has promised pardon and salvation to every one who accepts his terms, and *strives* to fulfill the conditions of the contract. Every sound conversion is a full and lawful acceptance of God's terms, and establishes between God and the converted a divinely legal *contract* for pardon and spiritual aid in living a devoted Christian life.

A contract with Christ for salvation implies a case of conversion, as the party of the second part is converted. Read the article, "Conversion, What It Is."

A Violated Contract.

AS A contract for salvation *binds* the party of the *second* part to the service of Christ for life; and as the service of Christ is a warfare and fight against Satan and *all* evil, he may some time be so tempted and overcome as to violate the sacred contract and displease the party of the *first* part, as conversion does not make any person superhuman. Let us now suppose that a party of the *second* part contracts to build a large house or mansion for a party of the *first* part, and that in the contract are many specifications, some of which are violated, and the party of the *first* part is displeased. The party of the *second* part goes immediately to the party of the *first* part and confesses his wrong, begs pardon, and promises to pay close attention to the contract, and is pardoned. Perceive, the party of the second part acted wisely in going to the party of the first part, and assuring him that he would do right.

Another man in going upstairs stumbled and fell, but he quickly got up and started again, going on and on up to his destination. Perceive, he acted wisely in trying again.

And so it must be in the case you violate the sacred contract with Christ. He will be displeased, and you must be both willing and anxious to do right, and *repent* immediately, and go to him in prayer confessing your sin, promising to do right, and begging for pardon; thus getting up when you *stumble*, and starting on up, each succeeding time with renewed determination and *greater effort* than ever before. Perceive, you will act wisely, and please Christ in so doing.

Having signed, in your soul, the sacred contract binding you to serve Christ, you are *one of his*, and he *will* pardon as a father would pardon a sorrowful and penitent child.

A membership and active interest in any one of God's Churches will aid any person in keeping the sacred contract.

The Holy Ghost.

THE office of the Holy Ghost is believed to be to *awaken* men to their sinful and lost condition—that a man is *brought to a con-*

sciousness of his sinful condition by the Holy Spirit (or Ghost) as *agent*, and the Word of God—the *New Testament*—whether preached or read, as the *instrument*.

All the work of God, Christ, and the Holy Ghost belongs to the party of the *first* part, and must not concern man, who needs only to attend to his own *part* of the contract. The work of the Holy Ghost has never yet hindered any person becoming a Christian. No, never! His good influence is felt by the wicked, but it is only persuasive, never forcing any person against his or her own free will. A person must act for himself and enter into the contract, else he will never be saved.

There can be no silent, sly, sneaking service of Christ. "Ye are my witnesses, saith the Lord, and my servants whom I have chosen." (Isa. xliii, 10.) "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. x, 32, 33.)

Paradise.

PARADISE, as *now* used, signifies heaven. The original meaning of this word signifies a place inclosed for *pleasure and delight*. The Greek translators of the Old Testament, when speaking of the garden of Eden which God planted, and in which he placed Adam and Eve, make use of the word paradise; and there are three places in the Hebrew text of the Old Testament where this word is found, as in Neh. ii, 8; Cant. iv, 13; and in Eccl. ii, 5.

The Bible uses the term in a double sense—first, for the garden of Eden; and, second, for the abode of the redeemed and blessed in heaven. Thus in the Old Testament, paradise means the garden of Eden; but in the New Testament is used as another word for heaven, as by the Apostle Paul in 2 Cor. xii, 4; and in the Apocalypse, ii, 7; and by our Lord, when in his agony on the sacred cross he pardoned the *penitent* robber. The Scripture says: "And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand, and the other on the left. And one of the malefactors

[robbers] which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answered, and rebuking him, said, Doest not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done *nothing amiss.* And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in *paradise.*" (Luke xxiii, 33, 39-43.) The general opinion in the Protestant Church is that Christ meant that himself and he whom He had just then pardoned, would be in heaven that very same day.

How God Answers Prayer.

IT is absolutely *known* that God answers *some* prayers by dreams in sleep. At one time when a man had repented of a sin and continued to pray for pardon, his prayers were *answered* in an unmistakable vision during sleep. The dream represented the penitent as being in a lonely place unknown to him, down by the water's edge of a river, with a high, steep bank close by, and a high board fence along the summit or top of the bank, and a long covered bridge spanning the river a few hundred yards off. It appeared to be an old bridge that had been *broken* and completely repaired. The repaired part or section was all *new*, and of bright, new lumber. Next he noticed that near where he stood was a convenient pathway, and steps leading up the steep bank to a gate that opened into a public road leading to the repaired bridge. He awoke, and the first and immediate thought instantly impressed him that this vision was the *unmistakable answer* to his repeated prayers for divine pardon.

He had never considered *how* he would *know* when his prayers were answered, nor thought for a second as to what would be God's *method* of answering. That God used a dream to *show and convince* the man that his prayer was *granted*, there can be no reasonable doubt. The pathway, the steps, the gate, the public road, the perfectly repaired bridge, and the immediate and decisive conviction of his mind that this was the answer to his prayers, ought to be accepted as the work of God.

The repaired bridge represented that by prayer and pardon the *break* which sin had made in God's law *was repaired,* and that the pardoned penitent ought to go up out of the valley of sorrow and doubt, into the highway of life and duty.

By a little study of the above vision, the wisdom of God will be manifest in it. Notice, there was not a word spoken nor a person seen.

In another case, a man who was annoyed on the Sabbath by worldly and evil thoughts when he desired to listen to a sermon, prayed God for relief from all improper and unchristian thoughts. When asleep he heard three words, "There 's a fight," and, looking across some vacant lots or an open field, he saw what appeared to be a fierce struggle under a large-sized, lightish-gray bed-sheet. It was disturbed and tossed as though there were two persons in a struggle under it; and there appeared several black spots on the sheet; and these moved about, lower, higher, and lower, on the sheet. He awoke out of this dream, with the thought *impressed* upon his mind that this was a complete answer to his prayer, and has never doubted it for a second.

The struggle below the sheet represented the struggle that is going on between every Christian person and Satan. The black spots represent Satan. The answer assured this man that the life of the true Christian is a struggle against Satan and evil thoughts, and that he must continue to *fight them* as the work of *Satan.* God, in his answer, said, "There 's a fight," and the New Testament tells us that, he that endureth to the end shall be *saved.*

Do you, reader, know of any person who can not afford to *fight* Satan and all evil *through* this life, if it be not longer than one or two hundred years, for the *peace* and *joy* of *millions* of years in heaven?

Dreams sometimes foretell something that is going to happen. A few months ago the author saw a vision in a dream, and heard five words—*This is the turning ground*—and told his two daughters in the morning that there was going to be a *death* soon in a brother-in-law's family. I went away from my daughters that day. After a week or ten days I received a letter from

one of my daughters, informing me of *the death* of the wife of a brother-in-law.

At the time of the dream I had *no knowledge* whatever to cause me to anticipate a death; and when I was informed who had died, I could quite easily interpret the dream. It seems to have been prophetic.

The Bible speaks of dreams as being sometimes prophetic or suggestive of future events. There have been many people in all ages who believed in dreams, especially as foretelling events.

There is ample, abundant reason to believe that God *warns* people in dreams against the continuance of their sins; and that it is a convenient method of answering prayer.

But do not allow *ordinary* dreams to disturb your peace of mind so long as you are pure and good. Better never to recall a dream; millions of them have no meaning of consequence. But *be warned* when God warns. See article entitled, "Dreams."

No doubt God answers many prayers in other ways that I have not intended to consider here.

The Glorious Reunion Up There.

A REUNION is a coming together after a separation. There must be a *separation* first before a reunion can occur.

Do you, reader, fully and keenly realize that preparation is going on for a reunion of your family up there?

Homes on earth disappear rapidly, and are reorganized and established forever in one or the other of the future states. We talk of home *here; love* home, even though it be one of poverty and toil, yet it is *home.* We pray God to *bless* our home.

Our children marry and make *new* homes, and love, hope, and expectations fill their young souls.

We have family reunions, and try to be happy. But in a few years—a short time—we depart from this world, and our loved homes are *broken up,* and our houses and mansions are occupied by *other people.*

And yet a little while—a very *few* years—our married children have grown old, and their cherished and loved earthly homes

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will disappear forever from the face of this earth. But Christ says: "In my Father's house are many mansions; if it were not so, I would have told you." This is authority enough for believing that in heaven there will be mansions and homes for all the redeemed of mankind.

The death and burial of a precious relative, or a friend, is a preparation for reunion in one of the many mansions above. If our dear ones did not depart from us, nor we from them, a reunion could never be effected. When the soul of that precious child—son or daughter—departed from earth, and you laid the body away in the grave, did you realize that it was a necessary preparation for a *glorious* reunion up there? And when you laid to rest the body of father, mother, brother, sister, or other relation or friend, did you feel keenly that it was a foregoing preparation for the endless reunion up there?

Do you know, as every one should, that this separation destroys no cherished memories, no affections, and no *love?* Are you conscious, as everybody ought to be, that the minds and memories of dear ones in heaven are clearer and brighter than ever they were on earth, and that their affections, love, and knowledge are increasing along with heavenly progression? And that, in perfect accord and harmony with the will of their Savior, they anticipate the reunion, and await your coming?

There are millions of chains of never-dying love closely connecting millions of spirits of mankind in heaven and on earth, awaiting for reunion up there.

In heaven there will be another, and another, and still another reunion, as often as a redeemed soul departs from earth to heaven!

Our dear ones that have gone on before, O how they would urge us to work for heaven, if they could! Though they think of us, they can not come to us, but *we can go to them.* Imagine father, mother, brother, sister, and other relations, and friends, how the souls of the redeemed would persuade us, if they could, to persevere, to *strive* to join them in an endless reunion up there. The last effort and words on earth of many, was a request to be joined in a reunion up there!

Who Will be There.

IN contemplating whom we will see up there, let us think first of Him who made it possible for us to be *there*—the blessed Lord and Savior. He will be there, and to see our Redeemer, Jesus, face to face would make any occasion one of supreme reverence, love, adoration, and delight. And, too, God the Father who gave his Son to save us, will be *there*.

And at the reunion there may be a father, mother, son, daughter, brother, sister, uncle, aunt, cousin, nephew, niece, or several of some of same relation; and there may be brothers and sisters who, having died in infancy, have been almost forgotten, or never before seen by brothers and sisters.

And there may be granddaughters and grandsons; and there will be seen in heaven scores of souls that were our schoolmates and associates in youthful days, and others that were our friends in recent years.

The family reunion is to be a period of supreme delight. Some of the happy thoughts of the *glorious occasion* will be that it is everlasting; that no evil, no sin, no sickness, no pain, nor death can ever again disturb our joy or cause us sorrow, and that the reunion is to be everlasting.

The joy, delight, and felicity of the first hours of this most delightful occasion will more than compensate for all the weeks, or months, or years of sickness, pain, and sorrow preceding our departure from earth; and there will be more joy in one year there, than in one hundred down here.

And at many, many of the reunions up there will be souls who on earth were connected with the bodies of poor, toiling, homeless washerwomen, wood-sawyers, common toilers, and servants at the homes of the rich, who would not exchange places with their former employers, nor the joys of one year in heaven for all the thousands or millions any man is supposed to be worth down here.

There will be, O so many reunions up there of souls who were buried by friends in extreme poverty in ground donated for the burial of the poor, who would not, if they could, exchange

their family reunion and new estate up there for *all* the wealth and *all* the glory of the "whole world."

All former personal disagreements will disappear in an instant up there, seeing that all are in harmony with God.

Rejoice, O ye poor, rejoice if your heart be pure and in harmony with the will and the law of God; yea, rejoice! rejoice! for though your body be buried in a *potter's field*, and no attractive, costly marble monument announces your name and place of burial, yet your everlasting reunion up there with as many members of your family as are in harmony with God, is worth more than all the silver, gold, diamonds, and short-time joys of the whole world.

And now, in conclusion, I declare that the things affirmed in this book are based on the authority of God, as recorded in the Holy Bible, fully justifying belief, wherefore let us turn our hearts and hands to the service of God, and be *ready*, *waiting*, when the heavenly messenger—an angel—comes to escort our soul to the *glorious reunion* that will be prepared and *awaiting our arrival* up there.

Sleep of Plants Proclaims Wisdom of the Creator.

MANY leaves and flowers change their positions at night-fall, or when placed in a darkened room. This changed nightly condition is called *sleep* of plants, or vegetative rest.

The hours of sleep of plants are periodical, but not in all cases nocturnal, as some open and close their blossoms at certain hours of each day—when rest is needful, or for protection against excessive heat, or over-stimulation. The crocuses open in the morning, and close soon after noonday.

Light is a powerful stimulant to plants, and necessary to their healthful condition and growth. When night comes, even the leaves of many plants (as of some sorrels, the sensitive plant, and clovers) incline to fold up, leaf-stalks generally droop or hang lower down; and the blossoms, as of species of portulaca, sorrels, and the dandelions, etc., close at night and open in the morning.

But there are exceptions—some flowers are closed during the day, and open in the evening. Still other plants open their flowers

only in the evening or during night-time, these latter having been designed to vegetate and flourish in the dark and in the cooler and damper air of night.

The vegetative sleep or rest of plants is, no doubt, necessary to the health of the plant.

Nothing *happens* without a preceding cause. All remarkable things were *planned* by the Creator, and are evidences and *abundant* proof of his existence, presence, and wisdom.

Every periodical movement of a plant is designed and has its use, as the closing of flowers in the evening and opening in the morning is for their protection—the folded petals protect the stamens and other sensitive parts from excessive heat, cold, and wet; and the falling or drooping and rising of plant leaves are for the same purpose—for protection.

Thus not only the mechanism and matchless beauty of flowers and leaves, but also their periodical movements, are living evidences and proof of God, and of his wonderful, marvelous creative wisdom and power.

Personality of God, Christ, and Holy Ghost.

THE Bible teaches both that God is a Spirit and a *person.* It says: "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people, if my people which are called by my name, shall humble themselves and pray and seek my face, and turn from their ways, then will I hear from heaven, and forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place." (2 Chronicles vii, 12.) And when Solomon dedicated the Temple at Jerusalem he prayed, "Hear thou in heaven, thy *dwelling-place.*" In these passages of Scripture, as also in many, many others, the *personality* of God is clearly taught. Analyze the language, beginning with the personal pronoun "I," "myself," "if I," "*my* people," "my name," "my face," "then will I hear from heaven," "mine eyes," "mine ears."

All these words represent that God is a *person*, and located—having a dwelling-place in heaven. The idea that God is an impersonal and unlocated Spirit and, as Satan would like to have us believe, in one place as much as another, is a very wrong and damaging conception of our Creator.

God, in communicating with men, locates himself in heaven. While it is true that God has power to see and hear a person anywhere and from everywhere, yet he is located. It is by unlimited power God *sees and hears* everywhere.

The great evangelist and man of God, Moody, said in a sermon at Cleveland, Ohio: "To be sure we say that God is here with his Spirit, the same as we say the sun has been *shining in Cleveland;* but the astronomers tell us the sun is ninety-five millions of miles away. So we must bear in mind that God *is a person*, and if he is a person he must have a *dwelling-place.*"

And what I have said of the *personality* of God the Father, is also true of the Son—Christ the Lord and Savior. He, too, is a *person*, and his dwelling-place is at the right hand of the Father in heaven.

The Holy Ghost, too, is a *person* to whom the Scriptures ascribe *personality*. Thus in baptism the believer is baptized in the name of the Father and of the Son and of the Holy Ghost.

The Holy Ghost, or Holy Spirit, is now here on earth, to convict us—to make us conscious of our sins. The Holy Spirit came down after Christ returned to heaven, and every man and woman and child can *believe* and be saved if they *will* to.

The Trinity.

THE Father, the Son, and the Holy Ghost constitute what is called the Trinity, or Godhead, and are to be worshiped as *one* God. The Scriptures teach that there is one *person* of the Father, another of the Son, and another of the Holy Ghost; and that these three are only *one* God, though each is equal in power and glory, and co-equal in majesty, and that these three are *one* true and eternal God, the same in substance, but three persons as to individuality.

In meditating the doctrine of the Trinity, or three in one, I always think of the several departments of men and work that constitute *one* Government, as that of the United States; and of three men, each having special work, but equal in interest and power, and the three constituting *one* business firm.

Let us be not troubled about the Trinity, as God will surely take care of all that belongs to the Godhead.

A prayer addressed to "our Father which art in heaven" is to all, as one Triune God.

Let every person who desires to be saved stand up boldly for that God, and all will be well.

Is the Soul Buried with the Body in the Grave?

THERE is a class of people called soul-sleepers, who say that the soul becomes unconscious when the body dies, and *sleeps* until the general resurrection of all the dead at the end of the world.

I know of one text way back in the Old Testament, on which the soul-sleeper chiefly bases his doctrine. It says: "The dead know nothing; no, nothing." This is, of course, true of the physical body of the dead.

But we are living under Christ and the laws of the New Testament, and under no law of the Old Testament, except so much as Christ re-enforced in his teachings.

Christ's teachings and last prayer ought to dispose of the idea that the souls of the *redeemed* sleep until the day of judgment. Christ's last prayer, while here with his disciples, would put a stop to soul-sleeping if it had been the rule before that prayer, so far at least as concerns the souls pardoned and saved since Christ's advent to earth. Christ in his last prayer with his disciples prayed: "Father, I will that they also whom thou hast given me *be with me* where I am; that they may *behold* my glory, which thou hast given me." (John xvii, 4.) Surely Christ's prayer is being answered. Christ also said: "If any man serve me let him follow me; and *where I am*, there *shall also my servant be.*" If the soul were buried in the grave along with the body, it would not be *with Christ* and beholding his glory; they could not *behold* (see) if asleep in graves.

Conversion means eternal life, and this is what the Bible teaches—"He that believeth on the Son *hath* life"—*now*. The Scripture does not say that the converted will receive eternal life when he dies, nor at the general resurrection; but, "He that believeth on the Son *hath* life;" this means *now*.

And if I have eternal life now, through Christ's pardon, and am *with Christ* (spiritually, of course) as is every true Christian, how is death going to touch that life, and separate me from Christ? The great evangelist, Moody, speaking on this subject, said: "It is life without end—eternal life, and that can not die. Such life can not go into the grave, and can not sleep until the resurrection. All the undertakers in the world could not build a coffin big enough to *bury* eternal life."

Christ's parable of Lazarus the beggar and Dives the rich man is *proof* that the soul is not buried along with the body in the grave. Neither the general resurrection nor the day of judgment had come, and yet Christ represents the soul of the beggar as being in heaven, and that of the rich man in hell—in a place of *torment*. Call it what you please, reader, it will be just as *hot*.

It seems that the great Apostle Paul entertained no soul-sleeping ideas. Paul said: "For I am in a strait betwixt two, having a *desire* to depart and to be *with* Christ." And we read: "If this earthly house is dissolved, I have a building not made with hands, eternal in the heavens."

And now let me close this article with nineteen words from the evangelist Moody, who is now in heaven. He said: "This idea that death is going to separate us from the Master we want to *dismiss* now and forever."

Sweet, Sweet Home, the Nursery of Humanity.

WHILE everybody has heard it said that there is no place like *home*, yet how few have considered what it is that *makes* home so *sweet* to its members!

A careful study of this subject will be profitable to most people—profitable because so many erroneously suppose that money and the fine things that it will buy would make their homes

the happiest places on earth. They imagine that a mansion or a commodious house furnished to suit their taste would make their homes happy. It is one of the favorite lies of Satan. It is he that makes the poor believe that wealth and finely-furnished mansions would make them O so happy! And it is because of this monster Satanic lie that men and women struggle so hard for property.

Go into the towns and cities where many people have accumulated large wealth, and live in fine houses and costly mansions extravagantly furnished, and you will find no more joy, no greater happiness, than can be found in an equal number of cheap houses poorly furnished.

What, then, is it that makes so many homes the sweetest, most attractive places on earth? Ah, it is *love*, yea, love and loyalty (fidelity), and the association of loving ones!

Go into the finest, most gilded home, and take out one, two, or three of its members, and it becomes to the remaining members an unattractive, dreary, gloomy, desolate place; so lonely that its members do n't care to live there any longer.

It is love and the association of loved ones that makes every "*sweet home.*" And it is *love* that makes home *associations* so sweet, so precious.

Suppose that a son or daughter were to travel thousands of miles to see and visit relatives, but, on arriving, find that the loved ones have gone far off on a long pleasure trip, leaving the fine mansion with all its costly furnishings in the care of a servant. Would he or she find any pleasure, any joy, in that home? No, no; it would be desolate, almost as an open grave. The fine carpets, costly pictures, expensive furniture, etc., would have absolutely no charms and no entertaining power—no! no! none whatever!

But suppose that at the moment when the disheartened son or daughter was about ready to start away from that desolate home, father and mother, or brothers and sisters, should return. O! how changed! how changed! In a moment, "in the twinkling of an eye," the house, carpets, pictures, furniture, *everything* has become attractive, entertaining, and full of charms.

Why? O, because the dear loved ones have returned, and are there! Ah! clearly, it is *love*, then, that makes "sweet home" the happiest, sweetest place on earth.

O! what a *mystery* is love! "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." And his Son (Christ) so loved even his *enemies* that he prayed for them while they were putting him to death, and asked God to forgive them (for murdering him), saying that they knew not what they were doing.

Love is the only enduring foundation of the "*sweet home.*" Pure, moral (uncarnal) love is the foundation of all happiness and all that it good.

All the mansions that all the rich men and millionaires of earth can build and furnish would not make one home happy—no, no, not one!

But the mutual, pure, devoted, reciprocal love of the *poorest* men and women on earth can make millions of homes happy—yea, millions of "*sweet* homes." Yea, more! love and fidelity, love and *loyalty*, can make the poor, toiling home a place of mental happiness and joy—even a miniature heaven on earth.

Perceive, all the gold and silver on earth could not make one such home—not one heaven-like home—no, not one! But love *can!*

Perceive (this word perceive means to *see* mentally), perceive, O ye poor! perceive that God, your Creator, is the *Friend of the poor.* This law of love is one of the laws of God, and can not be destroyed or overcome by wealth.

Rejoice, O ye poor! rejoice exceedingly if your hearts be *pure;* yea, though your houses be poor, and their furnishings cheap, *rejoice, rejoice!*

The Unhappy Home.

WITHOUT sin of some sort, every home would typify (resemble) heaven itself. It is because of sin that there are so many unhappy and miserable homes. Disloyalty and sin, either of husband or wife, *always destroys love*, degrades the home. The violation of that sacred commandment where God says,

"Thou shalt not," etc., and violating the marriage contract, is the *greatest sin* mentioned in the Bible, except sinning against the Holy Ghost, and is absolutely sure to bring God's most blighting, withering curse upon every such family.

Thousands of betrayed and debauched homes are held together for a number of years by the parental love of betrayed fathers and mothers; the wronged husbands and wives being keenly conscious of the destruction of the foundation of their homes, and yet choose to endure and suffer anything except death to keep the children together and to be *with them.* All this assertion of evil is as true as sacred Scripture, and evidence of the diabolical work of Satan on the one hand, and of the marvelous power of parental love and devotion on the other. Yes, hundreds of thousands of debauched homes and betrayed parents do thus endure and suffer, rather than see their children separated, and then be separated from them; and rather than expose them to shameful reproach.

Respectability is the foundation of respect, and respect is the foundation of love. The carnal violation of a marriage contract destroys all respectability—the foundation for respect; wherefore love being *deprived of its foundation,* has nothing to support it, and is destroyed.

Perceive, then, it is *not* poverty, but *sin,* that makes homes unhappy, and destroys them.

There are many thousands of rich men and women, heads of homes, who would very gladly exchange their costly, glittering mansions for cheap ones, if they could get *love* and *loyalty* to boot.

Husband, wife, better, ten thousand thousand times better, sacrifice your right arm, yea, and the left one, too, rather than destroy the happiness of your own home, or that of somebody else.

God himself ordained and established the home. God himself officiated at the first wedding. God himself married Adam and Eve. God himself decreed that *one* man and *one* woman should be the head of each home. God himself decreed that the head of the home should be created by marriage of a man and woman *for life;* and that the two should be *as one*—as God the Father and Christ the Son are one.

It was a union for life, during which neither the man nor the woman could betray the other without bringing a *great curse* upon himself or herself—the penalty being death by stoning, stoned to death. Under the law of Christ, our Lord and Savior, adultery or fornication is the only crime against the marriage contract mean enough to justify the separation of the husband and wife. Christ declares that for no other cause shall a divorce be given. Thus all the meanness of one against the other does not equal the meanness and sin of fornication.

The Lord placed the guilty woman, brought to him by his enemies, under a *direct* and *positive commandment*. He said to her, "Go thy way and *sin no more*." Ah! "Sin no more."

What Christ taught on marriage is remarkably *plain*, and his *meaning unmistakable*, as stated above.

According to the correct interpretation of the Bible, both the Old Testament and the New, it is woe, woe, woe be to every man and every woman who, by disloyalty to husband or wife, defiles a home, whether it be his or her own home, or that of another family or household.

The home is designed to resemble a miniature—a small heaven, on earth. The following Scripture shows what our homes should be like, and declares the *exclusion* of all violaters of our homes *from heaven*. "And there shall in no wise enter into it [heaven] anything that *defileth*, neither whatsoever worketh *abomination*, or maketh a *lie*." The Bible clearly and unmistakably teaches that there is nothing that is more "defiling," nothing that works greater "abomination," and nothing that makes blacker "lies," than the carnal violation of the marriage contract, which is the lawful foundation support of every home.

A careful, analytical study of the Scriptures having reference to marriage obligations and *penalties* reveals the stubborn fact that there is as much hope for Judas Iscariot, who betrayed our Lord and Savior, as for the adulterous betrayer of a husband or wife; and more, as Judas immediately and sorely repented, and would *not have repeated* his sin; but instead, went and "hanged himself." This looks far, far better for Judas, than does the life

of the impenitent "*worker* of" sneaking, adulterous "*abomination*" in the *home*.

The most sacred, God-imposed *duty* of every husband and wife is to maintain and *protect* at all hazards the *love* and *purity* of the *home*. It is a nursery of humanity for earth and for heaven.

How to Make the Home Better.

IF the home is not so good as it ought to be, it can be *improved*. Love is the best remedy, and costs no money. In fact, love can not be bought with money. But it can be obtained without price. If there is not love enough in the home, proceed to command more—the more love the better the home will be. And, as real, not feigned, but genuine, respectability is the foundation of enduring respect; and as respect is the foundation of love, proceed to live a purer, higher, nobler life; and, too, as love begets love, a more affectionate and more devoted life. Considering that marriage is a lawful contract for life, act *wisely*, and not indifferent and independent. Stubborn indifference and seeming independence will always make the home and all its members more and more unhappy. Be wiser, then, and reform thyself; put away self-conceit and stubbornness; remember and consider, in a proper spirit, your own unintentional mistakes. Discontinue forever every evil that tends to make your home unhappy. Search for all the causes that detract from or destroy respect and love, and renounce and put away, far away, all such things. Carefully *avoid all appearance of evil*. Build up respectability, and respect and love *will increase* in the home. Love feeds and *grows* on respectability and merit; but can be destroyed by gross immorality and betrayal as quickly as a wood-chopper can destroy the life of a tree.

The home is a HUMAN NURSERY, and the children the plants. The home is the nursery of humanity, from which both earth, heaven, and hell are peopled. Earth is the last way-station on the route. The successful home nursery of humanity cultivates its little ones for heaven. The unsuccessful, debauched home *starts*

its little ones on the way to Hades. This is not poetry, but eternal *truth* in prose. Every child that is not receiving a *moral* education based on the teachings of Christ, is being trained for, and started on the way to, Hades.

The heads of many, many homes have buried children from their nurseries of humanity. Where are the *souls* of those children who were old enough to be personally responsible for things that they said and did? No doubt the greater number of them went to that place for which the home nurseries have prepared them! Ah! *where are they?* The heads of these homes ought to have some idea where they are. O! father, mother, did you train their souls when they were young, and easily teachable, for God and heaven? If you did faithfully, it is more likely they are now in heaven with the Lord Jesus, and joyfuly awaiting the time when another, and still another, Christian member of the family shall come up and join the little circle of the redeemed of the loved family in a *reorganized* and glorious and eternal *home* up *there.*

If, father, mother, you love your children, and really wish to be associated along with them forever in a home in a world without end, called Heaven or New Jerusalem, and described in the New Testament Revelations as of vast, vast size, and of great beauty, having jasper walls and pearly gates, and streets paved with transparent gold, and in which Christ says, "There are many mansions," then teach them to believe, without a wicked, skeptical doubt, all that Christ taught, and all that is recorded of his death, resurrection, and ascension upon into heaven.

Rapid Disappearance of Our Sweet Homes.

IT makes my spirit sad, O so sad! and my eyes dim with tears, as I contemplate that in a few years, only a short time, all the "*sweet homes*" now existing on this earth will have been destroyed, and millions and millions of dear, loving ones will have been buried.

It is estimated that as many as one dies every second, and about eighty-six thousand every day of twenty-four hours. Thus thousands of "sweet homes" disappear, blotted out, every day.

O! how sad is my inmost soul, as I think of *my own* dear, precious ones being *separated*, and the *home* that they and I have *loved*, O so well!—so much—will exist only in memory! O! sad, sad is my heart as I meditate about the millions of homes now bound together by love; and how thousands of these homes will be ruthlessly destroyed by the adulterous betrayer and Satanic sin—how by sin millions of innocent and loving brothers and sisters will be separated and scattered by sneaking foes; and how sickness, pain, death, sorrow, and grief will enter *every sweet home*. When I meditate upon the separation and grief of millions of loving fathers and mothers from their loved and loving sons and daughters, by sin, poverty, sickness, and death, my eyes are more and more dimmed. And as I still meditate, the pain, grief, and sorrow that will result from the separation of the millions of loving brothers and sisters; the deaths and burial of the heads of families—of the old people, and the disappearance of all the sweet, sweet homes of to-day—all this within a period of about forty or fifty years,—I brush away the troublesome tears, and my soul asks, Have these dear, loving ones met again up yonder, where neither sin nor death shall ever again separate them?

O, blessed, blessed promise, hope, and faith that all the redeemed—all the "*pure in heart*"—shall surely, surely meet again, where neither sin, nor poverty, nor sickness, nor sorrow, nor death, can ever again separate the loving ones!

Sons and Daughters of the Home.

SONS and daughters of the *home*, you 'll soon be separated. yea, soon, very soon, you 'll be scattered to the winds; your loved and loving parents dead and buried. Death may come and take father, mother, brother, or sister, any day or night. Think intelligently about these things, and try hard to make your home a "*sweet home*" in fact. Now is your opportunity—*now*, before the reader, or one or more other members of your home have been taken by death, or have gone to meet the difficult and *burdensome* cares and responsibilities of life.

Help father and mother as best you can. If your father is

poor, sympathize with him. It would be impossible to picture with pen or pencil the care, mental anxiety, worry, and sleepless nights of the poor father who has a family to support and rents to pay, making an endless chain of ceaseless wants and imperative demands—demands that engage his soul, busy and fatigue his body and limbs, and tire his brain. He sometimes is almost discouraged, and fears that bankruptcy and financial ruin will take or destroy his home, and separate and scatter his loved ones. The anguish of such thoughts have dethroned reason, and driven thousands of loving fathers insane and to suicide.

If father is poor and struggling manfully according to his best judgment, he *needs* your intelligent, thoughtful sympathy. And do not think him *stingy* because he does not provide more for you. I have noticed all along during many years of active mercantile life, that *more* than ninety poor fathers out of one hundred buy far, far more generously for their sons and daughters than they are able to, and have felt some pride in this evidence of parental love and generosity of my sex.

Stay at home as long as there is work for you. Do n't be in haste to get away from home. It were better, far better, for the sons and daughters to stay at home, and try to *find something to do* to help support it.

Do n't be anxious to be a clerk, or salesman, or saleswoman in a store; no, do n't. The supply of clerks is far, far greater than the demand, and the salaries being paid to most clerks in towns and cities are not large enough to pay for board and necessary clothing; and a *large* per cent of the girls—young women—do not receive wages enough to pay for board and lodging at usual weekly rates. These are facts.

The author and writer of this book is an experienced merchant, and has employed hundreds of clerks, and has, within a few days, made an extensive tour of towns and stores in several States, and knows that the above statements are solemn facts.

And the same is true, or very nearly true, of the wages paid in most factories where girls are employed. It is a most serious fact to contemplate—that hundreds of thousands of young women are working in stores and factories for wages that are too small

to pay for weekly board; many are boarding with parents or relatives who are poorly able to support them; but many, many accepting improper and degrading support.

So do not hasten to leave home. Better stay at home, or go into the country, than into the overcrowded and *awfully wicked* towns and cities. But wherever you are, have with you the New Testament, and be *guided* by its teachings.

If you love company and home, accept this last advice, and you will never, never be without good company, as there is no company better than the New Testament. If you make it a constant and *loved* companion—believing all that it teaches of Christ, the Son of God, and the Savior of *all* who really and fully believe in him, shun *all bad company*, and live a prayerful life, you will soon have with you God's Holy Spirit to encourage and comfort you.

Lay hold on Christ's promises and *believe* without a particle of doubt every word, and you will be *rich*. He says: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Christ who makes this promise is the great Judge of all mankind. Take him at his word, and see to it that neither Satan nor any of his many *human agents* cause you to let go of your belief and faith. He is the Divine Son of God, and the only hope of salvation.

Don't let Satan deceive you by causing you to believe that you ought to have more *feeling*. Feeling never did and never will save anybody, but *belief* in Christ, belief that he is the Son of God, was put to death on the cross, buried, and rose again on the third day from the death, and ascended up into heaven in the presence of his disciples. Unless you believe all this, you can not be saved at all, as Christ is the only Savior, and will not save any person who does not believe him to be the Son of God, and accept pardon of sins by him. Study the beautiful, pure, and loving life, teaching, and merciful deeds of Christ, as recorded in the New Testament. Behold him praying for his enemies while he was in the agonies of death. He prayed, "Father, forgive them, for they know not what they do."

Accept Christ as your Savior and hold fast to his promises of salvation, and you need not fear death; no, no, not in the least. The death of the faithful believer who drives all doubts away, as the sneaking work of Satan, is only a departure from friends here, to be *reunited* with others in heaven, in the glorious presence of the blessed Savior.

Now, if you *love* a good, "*sweet home*," accept and *love Christ* as your own Savior, and you will never, never be without a home. When death comes and takes you away from your last earthly home, you will go to a finer, sweeter home—to a "mansion," to a more glorious home than ever was made by the hands of men, and be where Christ is, and be associated with all the redeemed of your earthly home, forever!

Now do n't, O do n't let Satan nor his skeptical agents make you believe that this is speculation or imagination; it is not. The Christian's belief in a glorious and everlasting *home* in heaven is fully justified by Christ's teachings—the highest authority on earth, and equal to any in heaven.

About Rolling Stones—No Easy Places of Industry —Prepare for Opportunities Where You Are Known.

YOUNG men, young women, easy places are so few—so scarce—that it may be said, without exaggeration, that there are no easy places of industry; and the man or woman, young or old, who is looking for a place of comforting ease anywhere in the world of industry and push is doomed to disappointment. Most deceiving is the enchantment attaching to imaginary places of ease, gilded with gold and sparkling diamonds, with beds of softest down and pillows of sweetest roses. But when we go in search for these lucrative places of ease, comfort, and delight, the strangers among whom we go always tell us that such places are still *farther on!* And we may go on and on, farther and farther, wasting time, money, and strength; but will never come to places such as our souls desire this side of heaven. There, and there only, will Christian souls be *awarded* even *more* than they ever anticipated.

Young man, do n't imagine that the good things are afar off; as they are *not*. O how many have abandoned good positions, and growing, promising business, and gone off on business adventures as uncertain as any risk of money in gambling-games at cards! And of these, O how few have returned with wealth compared to the many footsore, and discouraged, and penniless home-comers!

The qualities that a man needs to succeed in the world are the same wherever he goes as where he lives. These are honor, temperance, sobriety, virtue, industry, frugality, perseverance, pluck, and push. "Snaps" are just as scarce in one place as another; and the people who are hunting and watching for them just as numerous. If you are young, you will have just as many chances if you stay where you are. In every place the people who hold the desirable and profitable positions frequently turn these over to other people. Changes occur often. People will die, and some retire from business, and the man on hand possessing the desirable *qualities and qualifications* is sure to be called for. You may not have money capital, but *can have*—what is sometimes far more necessary—a first-class reputation. And this, an established, good reputation, you can not get while running around after better locations. To have valuable capital in reputation, you *must* stay in one place and *build it up*. By running around you will lose time. Keep busy at *something* where you are. Have nothing to do with the devil's *trinity*. If you already have stained your body and soul with anything whatever *unclean*, do so *no more*.

If you have money to burn, do n't let people know it! Five cents a day amounts to eighteen dollars and twenty-five cents in one year. Any intelligent business man or merchant employing help will give the young man who does not stain his mouth with tobacco, nor his soul with the fumes of beer, the *preference;* as every well-informed merchant knows that some clerks contribute half the amount of their salaries to the support of the devil's *trinity*, and yet dress well, however small their income! How do they get the money to burn?

Abandon every immoral associate. Exchange bad company

for good *books*. No man can know *much* unless he reads ***much***. Good books are *banks* in which our best thinkers *deposit* intellectual, moral, and Christian knowledge, from which readers can draw any needful information. The man is ignorant who thinks that he can know much without reading books.

Be highly respectable, else you can not respect yourself; and if you do not respect *yourself*, others will not respect you! If you are a *gentleman*, you will neither swear nor speak vulgar words in the *presence of yourself*, as no genuine gentleman ever does so. He would be *ashamed to*. Do not suppose that persons engaged in other occupations are having much easier times than you. The facts are, any occupation is tiresome, wearisome, when the work is faithfully and acceptably done. That work that appears easy to one looking on, is quite toilsome when performed in a manner *satisfactory* to employers.

And do not think that you, young *lady*, would be better respected if you were a clerk—a saleswoman—in some store or office. Such girls are little or no more respected in the big towns, than kitchen girls at private homes; and are no better paid—in fact, not so well paid; as the girl doing housework gets wages and *board;* whereas the saleswomen get no board, and, usually, not enough wages to pay for board at usual rates.

Parents, think, consider; and, if possible, keep your girls at home. Yes, keep them home! Stay at home, girls; roll up your sleeves and help support the home. Better make garden, plow, plant, dig potatoes, and husk corn, than be a clerk or an office girl *cooped* with one or more men of no more than average morality. To possess a good reputation, we must *not* expose ourselves to suspicion of immorality. After a few months' or years' employment in places unsuitable for a female, who will take you for a wife? Men of all classes, good and bad, will prefer single life to marriage to women who have exposed themselves to just suspicion of immorality. The office work may be very suitable for women; but many of the *places* offering suitable work are very, *very unsuitable*, and ought not to be accepted by any woman caring to keep her reputation good. Because of girls and women being employed in places that are improper because

of the isolated association along with men, there will be *many, many more* old maids and old bachelors in the *near future.*

Parents, wake up, wake up, to the welfare of your daughters! Many are occupying positions suitable only for your *sons,* because of hours and hours of lonely association along with one or more men. Investigate and *consider* the *nature of human nature.* A friendly hint to parents ought to be as sufficient as the kick of a mule!

A discouraged woman recently said to me, "I do n't believe people will marry at all one hundred years from now, but just *live like brutes.*" She is the wife of a Board of Trade man, and has *seen behind the curtains* of many offices and other places where young women are employed. But I am *sure* that she is mistaken as to *some of the people* of the *far-off future.* No doubt sinners are increasing much faster than Christians, as there are more sinful parents. But the number of Christians, too, will *continue to increase, on and on, to the day of judgment.* No, no, God will never be without a vast army of faithful believers in their Lord and Savior. And these, too, will always be the *happiest people* on earth, as the Christians' belief, faith, and hope will always be a *source of comfort* and cheer not enjoyed by the sinner.

Success and Failure—What is and What is Not Success—Ways of Failure—How to Succeed.

IN the limited sense of the word, success—considered financially—a man in business, who accumulates money and property, is said to have *succeeded.* But if he expends more than the profits in his receipts, his business is said to be a *failure.* Failure, then, means the opposite or absence of success. In success, we gain; in failure, we lose, or fail to gain.

But, in a *broader* sense, considered with reference both to finance and *law,* a business, to be successful, must *not* violate any of the laws, either of man or God. Wherefore, if a merchant gives light weights, short measure, or charges to a customer more goods than he delivers, his business, though it may be financially successful, is morally and lawfully a *failure.*

Perceive, merchants and others who make their business financially successful by dishonest means or methods, are successful only in the sense that a thief or robber is successful, until caught and punished, or brought to grief on the day of judgment.

The violation of a human law usually violates also a Divine law, as nearly all human laws are based on Divine laws; but some are not. Man's liquor-license laws, for one. God says, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and makest him drunken." (Hab. ii, 15.) But the laws of men say: "Thou mayest giveth thine neighbor drink, and puttest the bottle and the glass to him, provided thee will pay our town or city a license of a satisfactory number of dollars, yearly, in monthly payments, as our share of the profits thou makest in putting bottles and cups to him."

Be warned, aiders and abettors—every man who in any way aids in making men's liquor-license laws, or by furnishing a building or filled bottles and glasses, you are abettors (accomplices), aids, guilty of putting the bottle to your neighbor, and are *condemned* by the *laws of God.*

Must Invoice.—Looking always ahead, without necessary retrospective views—without looking back and making needful mathematical comparisons of past and present conditions—leads to many financial failures. The business-man must first *know* that he is not losing, and then push on.

In the case a merchant begins with one thousand dollars, and, at the end of the first year, it will take all his cash on hand and bills receivable (these are accounts and notes payable to himself) and ten per cent of his merchandise to pay his debts, his business is a *failure.* But, to *know* the financial condition at any time, he *must invoice.* The invoice must show correctly the value of his stock on hand and all accounts and notes either payable or receivable. With the amount of each of these he can ascertain his present financial condition and worth, and perceive how these compare with what were the conditions and values at the time of last or any previous invoice.

By adding the value of stock on hand and the value of accounts and notes payable to him, and deducting from the sum

total of these the total amount of his liabilities (these are his debts at banks or elsewhere for money borrowed to pay bills, and any other obligations connected with the business), the balance will be his present mercantile worth. In no other way will he *know* the real financial condition of his business.

How Financial Failures Come.—The financial failures that come to merchants, business-men, and farmers are, some of them, as great surprises to the failing men as to their unfortunate creditors. Let me illustrate: A merchant having the too great confidence of wholesale firms and banks may conduct a losing business for several years, on and on, until nearly every dollar of his capital has been lost, as has occurred in perhaps thousands of cases, and yet his business all the time presents the outward appearance of success.

Thus, a merchant begins business with say five thousand dollars capital, and loses ten per cent of the investment during the first year, but keeps his stock up by buying on time. At the end of the second year his loss equals fifteen per cent of the capital he had at the end of the first year. But his stock shows no shrinkage, as it is kept up and *increased* by his increased liabilities at banks and wholesale houses. At the end of the third year he has still increased his obligations at the banks, and lost twenty-five per cent of his reduced capital of one year ago, his stock being kept well replenished by constantly-increasing liabilities at banks or elsewhere. And during the fourth year he loses thirty per cent of the remnant of capital that was left at the end of the third year. He is now entirely insolvent, his assets not being enough to pay twenty per cent on the dollar of his liabilities.

Banks refuse further accommodations. His stock is attached, and, after some legal squabble, is closed out, and the merchant bankrupt. This merchant retained the seemingly unbounded confidence of his creditors, kept his stock up and his business presenting the appearance of financial success, when, all along, it was a complete *failure*, and not detected by his creditors, and, possibly, not known to himself, as he looked forward, not back, and did not invoice. Had this merchant invoiced at least as often as once a year, and followed the figures up until he ob-

tained correct knowledge of his constantly-increasing loss, he surely would either have closed out his business, or improved his ways after the first, or not later than the second invoice; wherefore the merchant, farmer, artisan—everybody—*ought to invoice* not less frequently than once a year; small concerns every six months. The recent invoice is also vastly *important* in the case insured property be damaged or destroyed by fire. In any case in which insured merchandise or household goods are damaged or destroyed by fire, insurance companies ask the loser for an invoice of the property so lost, and may quite reasonably dispute the claim made when no proper invoice can be promptly produced. The invoice ought to accompany the claim.

But remember, too, the real secret of financial success lies as much, even *more*, in saving of time, money, and property, as in the earning of it.

Pleasure.—One of the objects of desire most common is the desire for pleasure—for ease, peace, comfort, and joy. Men and women labor harder, and part with money, and *sacrifice truest friends* more freely for pleasure than for any other one thing. They have, in a million cases, betrayed their purest and truest friends, and violated vows recorded in heaven, to take up *with villains*, all for short-time, fast-fleeting pleasure. Many struggle for money and property, expecting these to bring abundance of pleasure to their souls, but are always disappointed.

A better understanding of the constituents of matter and of spirit and of the philosophy of production would induce men to put away their vain and *fruitless hope* of obtaining enduring happiness and pleasure from money and property.

If we want anything whatever that is composed of matter, we must obtain it from the sources of matter. Just so, too, if we want anything whatever that is composed of spirit, we must obtain it from spiritual sources. Things that are of material (of matter) proceed from matter; and things that are spiritual (not of matter) proceed from the soul; wherefore all enduring, lasting happiness, being spiritual, must proceed (be obtained) from things that are of the soul. Some of these are: belief, love, faith, hope, honor, moral purity, virtue, fidelity, etc. None of

these can be bought with money; and it is these above all things else that make people happy.

Such pleasure, so called, as proceeds from matter, belongs to the body, and is *animal sensation*, or *animal* pleasure, and is always of short duration. Enjoyment obtained in bathing the body is sensational pleasure, or animal pleasure, being of the body. Any satisfaction or pleasure obtained by the use of tobacco is *animal* comfort or pleasure, and belongs to the body, except any such enjoyment as a depraved, *carnal soul* obtains by indulging the animal man. But, while bathing is commendable and necessary for cleanliness and health of the body, the use of tobacco is condemned because it *defiles* and *diseases* the body. But enjoyment obtained in reading is spiritual, as in reading two souls meet—the author talks to the reader—and the alphabetical letters and words on paper are the *means* used to convey the author's thoughts, sentiments, and knowledge to the reader. The less animal and the more spiritual a person is, the greater will be his or her pleasure in reading moral and instructive books. If he or she be carnal or animal-minded, novels and low and trashy reading will be *preferred*. Novels and low, immoral reading intoxicate the soul, and whisky the body. Money and property are mainly means for obtaining shelter, conveniences, and bodily comforts; but all the money, property, and mansions on earth can not shelter and clothe and comfort a soul longing, aching, and *starving for pure, sincere, deep, ardent love.*

A pure-hearted wife, mistress of a fine palace, furnished with everything desirable that money will buy, whose husband loves the card-table, the devil's *trinity*, and the theater more than he loves her, is not nearly so happy as the pure, loving wife in a four-room cottage along with her devoted husband, who hates Satan's *trinity*, and so loves his wife that he would not exchange her company for all the game-tables, theaters, and costly mansions on earth. Each, genuine, enduring happiness, contentment, pleasure, and love, belong to the soul.

In any successful race after pleasure, the *three laws* under which we live must be respected. These are: First, and most important, God's statute laws, as recorded in the New Testament;

second, man's laws, as recorded in law-books; third, physical or natural laws—laws of nature. These affect our bodies and health. Notice here the *threefold* nature, both of sin and of punishment. Thus, a crime that violates a human law usually violates one of God's laws, too; and a violation of a law of nature may also violate both a human and a Divine law. Being confined in penitentiary for murder does not settle with God for the same crime. Any race after pleasure, in which all these laws are not respected, will be a *failure.*

Worst Failures.—The most disastrous failures in the struggle for pleasure follow and destroy a large per cent of the men and women who at any age determine upon sowing so-called *wild oats*, and depart from morality and virtue in their blind and senseless race after pleasure, along with persons of immorality, corruption, and vice. Millions of young men—many though mere boys in age—are thoroughly corrupt in mind and diseased in soul,—all influence of moral instruction overcome and destroyed by the impure, immoral influences of one or more *bad associates*, or by reading *novels* or other *bad literature*, and all desire for valuable, instructive books, important learning, and necessary moral culture and improvement crowded out by a *cultivated desire* for exciting games, as of baseball, football, and time-wasting games of chance—games that occupy the mind and destroy or keep down any ambition for usefulness. Millions of such young men start out every year on the great, broad, turbulent, and corrupting sea of life, a large per cent of whom are soon chasing the flirt and sneaking after the harlot. Starting out *diseased in soul*, the race is but begun, when they are found seeking relief from hateful, loathsome diseases of body. And thus, debauched in soul and body, many of them commit crimes and fill jails and penitentiaries; and in every case the chase after pleasure is a *sorrowful failure.*

Young Women.—Thousands of young women unfortunately having cultivated little or no love for valuable books and no desire for intellectual and moral culture, but predetermined on having what they call a *good time*—pleasure—are soon followed by men and women whose souls are reeking with filth, whose minds are occupied with thoughts and desires for things most immoral and

corrupting. These soon introduce other men and women of *like character;* and the young woman is soon on the road to shame, sorrow, misery, and ruin. Young girls and women determined on pleasure meet many who *encourage* them on and on *in ways of sin.* Many pretend admiration and love, where the only object is to *deceive*, pull down, debauch, *and ruin.* Immoral men and women delight in enticing others down as low as themselves, as though a big crowd of sinners in *Hades* might in some way reduce the degrees of punishment in that uncomfortable place.

There is offered for pleasure to these foolish women, by their sinful associates, the public dance, the Sunday excursion, the card-table, the association with immoral men and women, the late-hour walks and rides in *lonely* and *improper* places, the midnight courtship with *bad* men, having *no intention* whatever *of marriage*; and, if there be any time or disposition to read, a novel is presented by one of Satan's human agents, male or female. And thus young girls and women determined on having good clothes and a good time—"lots" of fun—plenty of pleasure while they are young, become so thoroughly corrupt in *mind* and so *awfully diseased* in their *bodies* with a hateful, shameful, loathsome disease worse than death, that the poor, sorrowful, disappointed, homeless, and friendless creatures wish they had never, *never* been born! A large per cent of them are very short-lived; and many commit *suicide.* And so the life of the young woman pleasure-seeker is an awful, *awful failure.*

Children, Too.—There are, in the larger towns and big cities (and some in small towns), demoralized and debauched girls and boys not nearly a dozen years old, some of whom have been seen advertising their debauchery by flirting and words on the streets and in the parks; and the silly, foolishly trusting mothers of these debauched children—girls—mothers who gave these ruined children improper freedom and association with immoral girls and boys, are parental *failures.*

From false modesty or neglect these foolish mothers allowed these schoolgirl children to learn from street girls and boys things about which they ought to have been informed by their

mothers, and carefully instructed and warned against the dangers that surround every young girl several years before she is a dozen years old.

The Lost.—It is said that there are more than one hundred thousand poor, miserable, half-starved fallen women in the city of Chicago. A vast army of debauched female humanity, but poorly clothed, cursed in soul and body, seeking and obtaining a starvation support by their lives of "sneaking abomination," to which I have referred in an article on page 108, about "The Unhappy Home." I have denominated the crime referred to "*sneaking abomination*" because it is a sneaking violation of the most sacred *laws*, both of God and man, and is conducted in a *sneaking, cowardly* manner, to prevent detection. And it is an "*abomination*" because its practice degrades the soul, annihilates virtue, destroys all Christian and moral affections of the fornicator, the adulterer, and the adulteress, breaks the bonds of marriage, destroys the home, robs, separates, and scatters the innocent.

It would take a big book to tell how the vast army of lost and wretched women of Chicago, or any other large city, started on their downward course to disappointments and sorrow. But it is known that thousands of them were farmers' daughters, having gone from farms, first to the smaller towns, where they hoped to earn money and *dress nicely*, and to have more associates and easier times than on the farm. Obtaining employment in the neighboring town, many finding employment at hotels and boarding-houses—places where there usually are some immoral men, some of whom never look with a decent thought at a woman, and who seek company and improper familiarity and freedom with hired girls for the purpose of deceiving and demoralizing them. The designs of bad men having been accomplished, thousands of such girls drift off to the larger towns, and soon find themselves *friendless*, except it be among the *lowest* class of people on earth. And now, given up to a life of shame, disappointments, *disease*, and sorrow, they are soon wishing that they had never seen a town nor a man!

If these young women had been Christians, and promptly refused any association along with immoral men and women,

and protected their most sacred rights of person by indignantly *slapping* the face of any man the moment he became improperly free, the large majority of them would have become loved and happy wives and mistresses of comfortable homes. And so the life of any woman who does not protect her virtue is an *awful failure.*

Entreaty.—O young woman, young *woman!* Be warned, be *warned,* and protect and *defend* your virtue, as it is worth more to you than all the world! And if you already have immoral associates, depart *from them* forever! O young woman, *stop,* and turn quickly, and *flee* from the company and the hand of the deceiver and destroyer of your soul and body! Turn, O turn *immediately,* before you drift into the channel of immorality and vice, and be hurled headlong into the swifter current and rapidly down to everlasting, eternal ruin! *All* who do not *break loose and flee* from the hands of the defilers are soon pulled into the current, and swept down over the awful Niagara of vice; and all soon—O so soon!—wish that they had never, never, no, *never* been born!

Advice to Parents.—Draw the line of *propriety* between the two sexes—between the male and the female, between the six-year-old girl and boy—and *keep it drawn.* Teach the little girls to keep their *hands off* the boys, except their own brothers. And teach the little boys from the age of six years to keep their *hands off* the girls. Teach the girls from the age of six years that their *bodies and limbs* are their own, and that it is *not right* to allow the boys any personal freedom with her person. Teach her the necessary moral rule, *Hands off!* Teach the boys that they may run, romp, and play alone *with boys.* Draw the line of *moral propriety* between the two sexes, and make *"Hands off!"* the motto of every child of six years and up; and, your children growing up with this all-expressive motto written upon their hearts, and becoming a *loved* principle and *rule* of their inmost souls, they will *protect* themselves against the immoral and degrading influences of the too common, too prevailing, unrestrained, and *degrading* personal familiarity and *freedom* of boys and girls of modern times.

This most unreasonable personal freedom is *immoral, coarse,*

rude, and *vulgar*. It removes all proper personal restraint of boys and girls, and makes both sexes bold, ill-behaved, and ill-mannered. It destroys and prevents proper respect of the two sexes, one for the other.

If parents, guardians, and teachers will *draw* the ***moral line*** of propriety between the two sexes from the age of six years and up, their girls will know how to, and will *protect themselves* against the millions of carnal-minded boys and men who constantly and successfully seek to get possession of the souls and bodies of young girls and women *without marriage*.

And now let me illustrate success and failure in the broadest sense of the two words: There were two men, Mr. A. and Mr. B. Mr. A. was *very* poor, and lived in a cheap house belonging to Mr. B., who was *very* wealthy. Mr. A.'s only income was from hard manual labor at small wages, wherefore the rented house was poorly furnished. Mr. B. owned the great, costly mansion in which he lived. Its floors were covered with expensive carpets, and the many spacious rooms were profusely furnished with beautiful sets, stylish drapery, artistic pictures, fine musical instruments, and whatever else money would buy. By and by Mr. A. became sick; and his wife, though of small frame and poor health, did big washings for Mr. B.'s family to pay house-rent. After a few weeks, Mr. B. became very sick, and both men lay helplessly ill; and doctors were busy.

But the time came—O so soon!—when the undertakers were expecting the sale of two coffins, when the doctors were expecting to cease their frequent calls. When the shades of death were fast approaching two homes and two bedsides, and quickly the curtains of the last panorama of this life were rolling, rolling down, there was no time for repentance. But Mr. A. *was ready*, and calmly calling his family to his bedside, and assuring them that his faith in Christ the Lord and Savior was *not* disappointing, that he was going *where* there is no pain, no toil, no sorrow, and where a *crown of everlasting glory awaited him;* and, after saying, happily, "Good-bye, good-bye!" closed the eyes of his body, and his gladsome soul went forth to a glorious reception and reunion at one of the "many mansions" up there.

The scene occurring the same hour in the mansion, at the bedside of Mr. B., was awfully, *awfully different.* Here, in the magnificent mansion of the dying rich man, was *mourning without hope.* Mr. B. called his family to his bedside, and told them that there was *no hope* for him, as now there was no time for repentance and preparation. He had intended to prepare for death *some time,* but had thought that it would be soon enough to repent when he got *ready*—some convenient future time. He had neither publicly professed Christ, nor accepted in time the terms and conditions of salvation, and was *lost.* Mr. A.'s life was a *success,* Mrs. B.'s a *failure.*

Way to Pleasure and Success.—The only way to lasting success and pleasure is as follows: Determine upon constant intellectual, moral, and Christian culture and improvement. Cultivate *taste and desire for reading* educational, historical, moral, and Christian books, as books are the best, greatest, and most *fruitful sources* of useful and valuable information. The experience, learning, and important knowledge of men and women of best minds and largest experience and wisdom are recorded *in books,* and can be obtained by reading good authors. You can obtain more valuable information from an instructive book in one hour than you will obtain by experience or otherwise in a month. Books are the only source from which you can expect any great amount of information. Though you be ignorant, you can, by reading books, become a wise *teacher.* The tendency and direction of thousands of young people have been turned from careless indifference and badness to *goodness* by reading a moral and Christian book. Determine upon a calm, thoughtful, sensible life, aiming *high morally*; upon an honest, moral, and virtuous life; upon cleanliness of body and purity of soul—a body undefiled by vice and uncorrupted by either of Satan's trio.

Have no association with immoral and vulgar persons. Make *war,* so long as you live, on every evil, immoral, unclean thought the *moment* that you become conscious of the presence of such, whether emanating from your own soul, or coming from some other source. Bid evil go, and immediately think of *something else.* Do this, and you will be pure in heart; and "Blessed

are the pure in heart, for they shall see God." Resolve that you will neither insult nor defile your own self by listening to or telling immoral stories, nor by speaking profane and vulgar words in the *presence of yourself.*

The Anti-Christian Weed—Moral Equality of Pots and Kettles—How the Saloon is Supported and Prohibition Defeated—The Devil's Trinity.

PREFATORY to what I expect to write, I desire to ask my reader what he or she would think of a man who deliberately makes or causes an itching sore or feverish disease on himself for any enjoyment he may hope to experience by dressing the wound with some remedy to allay the fever or soothe and quiet itching? Now, anticipating that you would think him a *great big dunce,* I proceed to tell you what was the first lasting impression made on my mind by tobacco. When I was a boy of nineteen years, and a clerk at a store in Cincinnati, Ohio, I noticed a boy smoking a cigar. After a moment's reflection, I said, "There 's a *cigar,* with fire at one end and a *fool* at the other." And now, addressing boys, I say that I have *not* changed my mind.

Table food and drink quickly, *fully, and entirely satisfy* all natural hunger and thirst of every person whose body is in a healthy condition—absolutely satisfies; wherefore any hunger or thirst whatever soon after a full meal is positive *proof* of the existence of a defiled and diseased condition of nature. If, then, a man, after eating a full meal, hungers for tobacco, he is as truly defiled in body as a man who, after eating and drinking, still thirsts for intoxicating liquor. The use of tobacco in the beginning is an insult to the animal instinct and nature of man, and is refused, rejected, and resented in the most positive and emphatic manner—by nauseation and severe sickness. The brain, nerves, and stomach all appeal to human sense and reason to *stop* the use of the sickening, obnoxious, *hateful stuff.* How could the poor, *outraged* nervous system speak more plainly? And it is only by determined perseverance in forcing the disgusting weed

upon insulted and protesting human nature until it becomes defiled and diseased, that an unnatural appetite is created for the sickening stuff; wherefore the use of tobacco, either for chewing or smoking, must first be forced, from time to time, upon vigorously-protesting flesh and blood until the work of defilement is completed, before it can be at all acceptable to human nature.

All this has been accomplished when men go from the table to tobacco, and chew or smoke without nauseation.

There are thousands of hotels where the walls of men's sitting-rooms are grayish-black from daily clouds of tobacco smoke, and where gentlemen not accustomed to breathing in a filthy cloud of tobacco smoke must retire to another room or place to save their lungs, eyes, mouths, ears, and clothing from the damaging effects of a polluted atmosphere.

The Spittoon.—The name "spittoon" implies filth! This slimy, filthy thing is a fit companion of tobacco and intoxicating liquors, and is always to be found at the saloon and in men's sitting-rooms at hotels and boarding-houses, and in other places, emblematic of human depravity. Spitting is an unnatural thing. Men in health and of correct habits very seldom spit. I doubt that I have spit as often as once a day during my lifetime. Women in health need no spittoon. The spittoon is a sign either of depravity or disease. In most cases its presence is a *sign of depravity*. It may be considered an excusable and necessary convenience in cases of disease, such as advanced stages of catarrh and consumption. In health there is a secretion into the mouth of a fluid called saliva, designed to moisten the food and promote digestion. This fluid ought to be swallowed, not spit out.

Dyspepsia, sour stomach, heartburn, are caused in many cases by an insufficient supply of saliva, a deficiency caused by eating too fast, or by drinking too freely while eating, thus washing food down before it has received a sufficient amount of saliva, and so may be removed by supplying the stomach with an increased amount of this necessary fluid, which can be done by active motions of the jaws, either while the mouth is empty, or while chewing lightly on some hard substance for fifteen or twenty minutes. And, too, these stomach derangements may

sometimes be *prevented* by the above means soon after eating. This remedy costs no money, and is always at hand, day and night.

The general use of the spittoon is in the places stated above, as a receptacle of spittle from the mouths and lungs, chiefly of men who use the anti-Christian weed, and of cigar-stubs and cuds of tobacco, and is a slimy, filthy, *loathsome* thing, containing in the spittle the germs of dangerous diseases—germs that are taken up by the atmosphere, inhaled into human lungs, and develop consumption and other serious diseases, sickness, and death. The spittoon is sometimes seen in the private home, placed in a conspicuous place, as if it were a pot of beautiful, sweet-odored *roses*. God *pity* the refined, pure-hearted wife, whose sense of right and purity is insulted by the forced sight of this foul nuisance in her house!

Anti-Christian Weed.—Tobacco in any form is an *anti-Christian weed*, used and loved as a constant companion by all patrons of the saloon. The trio—tobacco, beer, and whisky—are a brotherhood of vice and Satan's most powerful means of keeping men from becoming *devoutly* Christian. Twenty years ago, a successful evangelist told his congregation that he had watched his converts who did not discontinue the use of tobacco, and that, after ten years' close observation he did not know of a single case out of thousands in which the convert became a *devoted* Christian, thus declaring the anti-Christian character and influence of tobacco. He said: One day, soon after his conversion, when a young man and book-keeper in a business-house, he was smoking and writing, and suddenly there came into his mind the unmistakable words, "Put away that tobacco"—not cigar, but tobacco. The cigar *was* tobacco, and he continued to smoke. But the thought came again and again, and pressed itself upon his soul, "Put away that tobacco," until he became convinced that the order came from a higher authority than man; and he "put tobacco *away*" forever. This was a special reason why this evangelist closely watched the use of tobacco, determined to investigate, to be sure of its anti-Christian influence.

From the date of that declaration by an able evangelist—

for twenty years—I have carefully observed the general and strongly anti-Christian character of men who use tobacco, and have observed very few *devoted*, earnest Christian *workers* who use tobacco. Have known a very few moderate Christian workers who used tobacco, making the *poor excuse* that they used it as a *remedy* for some disease.

No man—no, not one!—ever commenced the use of tobacco *while living a genuine Christian life*. It were impossible, its filth and waste of money being prohibited by every Christian principle of *purity and right*.

Its use is forced upon the animal-man by his *unconverted*, un-Christian soul. And in the case he repents and becomes converted and truly Christian, he *must stop* the use of tobacco, as its use is clearly a *sin* against laws, both of purity and of animal nature, and is condemned both by God and human reason. Remember, young people, any kind of self-abuse, any violation of the *laws of nature*, is a violation of the will of God, as he made the laws of nature.

"Know ye not that ye are the *temple* of God, and that the Spirit of God *dwelleth* in you? If any man *defile* the temple of God, him shall God *destroy;* for the temple of God is holy, *which temple ye are*." (1 Cor. iii, 16, 17.)

"Know ye not that your *bodies* are the members of Christ. What, know ye not that your *body is the temple* of the Holy Ghost, which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore *glorify God in your body*, and in your spirit, which are God's." (1 Cor. vi, 15, 19, 20.)

It is entirely unreasonable to expect the Holy Spirit to dwell with an impure, unrepenting soul living in a "*temple*" defiled down to the level with a *tobacco-box* and a *smokehouse*, any more than he would dwell with a soul that is striped red and scarlet by the fumes of beer and whisky.

The beasts of the field and the forests *refuse* to eat tobacco! Many years ago a man died of injuries *justly* inflicted by an elephant. He lived long enough to tell the doctors that when the same show was in town five years before he had given the monster animal some tobacco concealed in a piece of bread; and

after so long time the elephant quickly recognized him, and remembering the tobacco insult, gave the man a fatal blow!

The Saloon.—Remove tobacco from the face of the earth, and the saloon would lose its *strongest prop*. Tobacco supports and defends the saloon, through the men who use it. Men who either chew or smoke tobacco *know* that such use is condemned by every man and woman of *refinement*. And every user of tobacco who is not greatly demoralized, *knows* that its use violates Biblical laws having reference to purity, and prohibiting defilement of either body or soul. They are knowingly un-Christian men; and because of these facts they *defend* the saloon on the principle that, as between the *black* pot and the equally *black* kettle, the pot ought not to say to the kettle, Thou art black. These victims of tobacco have sense of propriety in *some* things; and on the principle that men ought to clean their own houses before going to scrub their neighbors'—and having *no intention of reforming themselves*—they will not make an effort to remove the saloon. The victims of tobacco and the victims of the saloon are in *common sympathy*, all knowing that they drink, chew, and smoke, every one, for the same purpose—for the comfort they experience in stuffing their diseased mouths *to quiet the unnatural hunger and thirst* from which they suffer, caused by the use of tobacco and intoxicating liquors.

If the use of tobacco, though at first vigorously opposed by every sign of disgust that human nerves, flesh, and blood could offer, be continued, its damaging effects upon the nervous system become chronically established, and the opposition of nature ceases, and a slavish hunger *for* tobacco follows. In either case, the thirst for liquor or the hunger for tobacco is caused by the damaged and diseased condition of the nervous system. This unnatural and slavish hunger seems to be a sort of *punishment for violating natural laws.*

Having boarded at hotels and boarding-houses more than ten years of my life, I have noticed hundreds of these tobacco slaves take the devil's weed out of their mouths when starting to the table, and have seen these same men put tobacco into their mouths in shorter time than five minutes after eating full meals.

These men, in common sympathy with men who drink intoxicating liquors for an equally justifiable purpose, can not *consistently* vote for liquor prohibition, as in so doing these men would become as a house divided against itself.

But all this is *no excuse* for them—they are all *condemned* by the laws of God, as each and every one of these tobacco sinners *could stop* his own sin, and then go to his whisky neighbor and plead with him to stop drinking.

But we do not wish to convey the idea, nor to imply that men who use the devil's weed do not also use intoxicating liquors. Men who stuff themselves with tobacco usually entertain no objections to filling also their stomachs occasionally with beer and whisky. Nearly all saloons sell tobacco, and especially cigars, as every man engaged in putting the fatal bottle and glass to his neighbor knows that a large per cent of his whisky patrons use the *anti-prohibition* and *anti-Christian weed.*

The Greater Nuisance.—Of the three—tobacco, beer, and whisky—tobacco is far the *greater* nuisance. Its use is more general; it defiles the body and corrupts the *atmosphere;* it forces its filth into the eyes, ears, noses, mouths, and clothing of millions of unwilling people who do not use it. Its filthy spittoons and disgusting smoke *pollute* the atmosphere. It casts its corruption on the floors of stores, offices, and in public highways. It pollutes the sidewalks. It brings disgust, disease, sickness, and *death to thousands* of innocent men, women, and children. It makes men who use it *unhappy without it.*

The disgusted citizens of some large towns, endeavoring to protect themselves from tobacco filth and disease, have secured the passage of city laws prohibiting spitting on sidewalks! Railway companies are forced to have a "smoker"—a car for depraved *men only*—to protect traveling people of refinement from tobacco depravity! It stamps its immoral curse upon the souls and bodies of posterity by inheritance, and dwarfs mentally and bodily boys and young men who use it.

I am this minute seated in the public office of a Southern Illinois hotel, disgusted by the presence of several spittoons and the constant *squirting* of saliva and *tobacco filth*, and no way of

escape from this sickening *infliction*, as it is cold and my private room is not heated, and I but a guest for a *short time*. Here 's one fellow who sucks his cigar like a big pig at the teat of an old sow; then with his mouth closed forces clouds of nasty, black smoke out through his snotty nose! Why do n't this pig light another cigar and force it into his nose? I guess from the looks of the thing it would smoke! And here are a dozen men, several of whom would like to be considered gentlemen of refinement, participating in this debauchery, and enjoying all this filthy pollution of souls, bodies, and atmosphere! There *is* a vast difference in the outward appearance of these men; but their use of tobacco is evidence that their *invisible souls are alike!*

Man is a *spirit* being—an invisible *spirit* associated along with an animal body. The body is the agent and *servant* of the spirit during life on earth. This spirit, while associated with the body, is called a *soul*. The soul is the *principal* and the source of all *reason*. The body possesses only animal instinct, and so can not reflect, consider, and reason with a view to improving its ways. In fact, its ways are of the soul. The body is fully subject to the reason and will of the soul, and can not move itself, nor a finger, nor a hand, nor a foot, without first obtaining consent of the soul. Wherefore the soul is personally *responsible* for every sin committed by the body. The body *does suffer* because of any violation of its animal nature; but the soul will still be held responsible for giving orders that violate the laws of nature and God.

The Devil's Trinity.—In theology, the word *trinity* means the union of three, as the Father, the Son, and the Holy Ghost. And the above are the Christian's *Trinity*, the trio so well loved by Christians.

In my extensive observations and comprehensive meditations, I am impressed by the great similarity of the vulgar, unclean, immoral, and un-Christian influences of tobacco, beer, and whisky; and as the three are of so great *service* to Satan, and so well loved by sinful men, I have decided to name the trio, the devil's *trinity*.

My reader will notice that the devil is not included in his *trinity*. The devil's *trinity* and the sinner's is one and the *same*. Tobacco is at the head in the devil's *trinity*, as boys and young

men begin with tobacco, and by and by, when suffering from tobacco hunger, they add the use of beer, thinking it may quench this hunger. And thus the victim of tobacco *becomes a victim of beer*. And when, after a few months or years, this victim is suffering for beer, he adds the use of whisky, hoping that the stronger drink will have more power over the diseased condition of his nervous system, caused by tobacco and beer. And from this date, on and on, tobacco, beer, and whisky are his *trinity*.

These three are the devil's own *trinity*, and the godhead most loved and worshiped by millions of men who, in their hearts, love neither the Christian nor the Christian's God; but *do love* tobacco, beer, and whisky. And when the devil has obtained *full control*, many of the victims of his *trinity* periodically place the trio in a circle, and devoutly *worship* from tobacco to beer, and from beer to whisky, following the Satanic circle round and round, bowing their heads and paying cash tribute to the *gods of tobacco, beer, and whisky*.

Tobacco Decreases Happiness.—Tobacco greatly *decreases* human happiness, by diseasing every hair's-breadth of the human body with a *chronic disease* that creates a longing desire for tobacco—a desire which, if not quieted by the use of tobacco, *makes* and keeps its *victim unhappy*. A man hungering for tobacco can be no happier than a man hungry for table-food. Any comfort or pleasure obtained by the use of tobacco is like comfort or pleasure obtained by bathing a feverish sore with some soothing remedy to reduce the fever. The man soothing the sore is no happier—no, *not so happy* as a man without a sore! Tobacco is the remedy used to soothe tobacco disease, and is not a means of increasing human pleasure. The man with tobacco in his mouth *suffers* by tobacco disease, and is *not so happy* as his neighbor who never used tobacco, and so never suffered a minute in all his life by tobacco. The man who uses tobacco must spend *many days* during a lifetime in hard and wearisome labor to earn money to pay for tobacco (money that he badly needs for other purposes), while his untobacco-diseased neighbor is happily earning money to supply his *natural* needs. Two cents a day for tobacco amounts to seven dollars and thirty cents a year! Enough

to buy a suit of clothing. The money-cost of tobacco is *many* millions of dollars—enough in one year to buy homes for *thousands* of families.

As to deaths—it is not known what per cent of sudden deaths, and of sickness and deaths, are caused by tobacco and its filth. General U. S. Grant, and probably millions of others, died of diseased conditions that originated from the effects of tobacco.

Wealth of Four Kinds—How Millions Are Honestly Made—Poverty and Pleasure, Riches and Sorrow—Great Wealth and Fine Mansions Still Within Reach of All Poor People.

WEALTH is a collective word that may include many things of value. One man's wealth is in farms, machinery, horses, cattle, and city property of a thousand kinds. Another man's in money, notes, and credits. Another may have great wealth in potatoes, corn, or wheat. All these are material wealth, consisting in negotiable property possessing values estimated from the basis of one hundred cents, or one dollar. Thus, if a grain merchant owns two million bushels of wheat that will sell for one dollar per bushel, his wealth is estimated at two million dollars. It is remarkable how great material wealth some men accumulate in a few years. But their greater accumulation is not always an index of superior intellect and greater wisdom. The average man of material wealth is no brighter, no better informed, and no wiser, than the man whose material accumulations are too limited to entitle him to be called wealthy. There is, however, a vast difference in both the mental and the physical capacity of men to make and accumulate money and property. It would be untrue to say that the vast difference in the amounts of wealth accumulated by men is an index of difference in locations and peculiarly favorable material conditions, as there is a great difference in the mental business capacity of men, as also in their body and brain capacity. Intellect, knowledge, and wisdom all are of, and belong to, the soul, and differ as widely in different souls as a small star

differs from the noonday sun. But if the body, brain, and nerves, which are the only instruments—the only machinery—through which a strong, bright, and well-informed soul can manifest itself, be diseased or weak, the man possessing such inferior body, brain, and nerves (however bright and capable in soul) will be *crippled* in business capacity, and may not be expected to accumulate so much material wealth as the man of strong physical and equal mental capacity.

Usually, however, various material conditions and things combined, more than difference in soul and body capacity, cause the vast difference in material wealth accumulations. But do not let this argument and elucidation inspire anybody to run off in search of conditions favorable to becoming a millionaire, as there are a million boys and girls, men and women, already enlisted ahead of you, and *now* in search of millions, most of whom will be sorely disappointed. It will save great and sorrowful disappointments not to start in search of material wealth.

Honest Millions.—Some people have supposed it impossible for a man or firm to accumulate millions of dollars in a lifetime without fraud. But I think this supposition a mistake. No doubt men have accumulated property valued at millions of dollars without any more fraud than may be ascribed to merchants and farmers who accumulate from ten thousand to fifty thousand dollars. Men have accumulated millions of dollars in manufacturing and selling the products of their factories, as honestly as their neighbors accumulate five and ten thousand dollars each. They paid customary wages for labor in their factories, and provided labor that was very acceptable to many men. And while thus providing honest and desirable labor for thousands of men, they also supplied other thousands of men with useful and needed farm machinery, or other manufactured articles of commerce, and at prices competing with other factories.

So it is wiser, better, and *more nearly right not to consider men* who have accumulated large material wealth *more dishonest* than men of smaller means.

But why do men want so much of this sort of wealth—wealth that can not make and keep its possessors happy? Wealth for

which thousands of men have been murdered. Wealth that, after the death of him who accumulated it, brings contention, enmity, and soul-destroying hatred among heirs. Wealth that brings hateful pride, intemperance, indolence, and debauchery. Wealth which, though possessed to-day by warrantee deeds, may soon be divided up among lawyers and others, some of whom may say: "The old *fools* starved themselves to save money, and kept every dollar until their last breath! Now that they are out of the way, we 'll do as we please." And many please to squander in speculations and otherwise what the old people saved.

Why *struggle* to accumulate piles of material wealth, from which you can not take so much as a penny's worth when you depart from this world to the next, when you can far more easily accumulate wealth for *two worlds?*

Spiritual Wealth.—This is a sort of wealth which *goes along* with its possessor's soul all along through *this* life and *world,* helping, comforting, and encouraging the soul until the last stitch is taken, the last nail driven, the last day's work done; and then, when the body lies dying, every penny's worth of this all-superior kind of wealth will go along with the never-dying soul to the next world.

This all-superior sort of wealth I call *spiritual wealth,* because it does not consist of material or matter. It can not be seen, felt, weighed, measured, etc., as can material wealth, and yet when possessed it exists *in the soul* as really as though it were in gold, silver, or other material wealth. (See page 20, 21.) It is of spiritual nature, and when a penny's worth, a dime's worth, or any amount of it, is obtained, it becomes an addition, as of growth, to the immortal soul. This is wealth that thieves *can not steal;* wealth that will stick closer than a brother, stay with you, and always go along with you, whether in life or in death, as a part of your soul.

Material wealth is useful, and *some measure of it needful on earth;* but it is not a legal tender at the gates of heaven! According to the Scriptures, no amount of material wealth is large enough to buy one soul's way through the great pearly gates of heaven, as man's material wealth is neither counted nor wanted

in heaven, and the guards at the gates will not admit any soul not provided with the amount of *spiritual wealth* required by the laws of heaven, as recorded in our New Testament Scripture. I am glad, O so glad, that this is so—that a *reasonable* spiritual *fee* protects the purity of heaven, as if it were not so protected those of the wealthy men on earth, who, because of their *corruption*, are *excluded*, would buy their way through the pearly gates, occupy the "many mansions" of which our beloved Savior has told us, and soon make heaven as corrupt as the earth now is, and there would be *no heaven*.

Now, let us consider what is, and what is not, spiritual wealth; and, briefly, some of the sources thereof. In obtaining material wealth there are some accumulations of material things that do not increase the accumulator's actual wealth value. It is so, too, in spiritual accumulations; much of the obtainings—the acquisitions—of the average soul possesses none of the qualities of spiritual wealth, and cause the soul *many* grievous *losses* all along through life, or until Christian conversion puts a stop to evil accumulations. Wherefore, for the purpose of aiding my readers in more clearly understanding my thoughts on this subject, I will illustrate by an easily comprehended analysis of the soul, as follows: Let us suppose that in the center of the soul is the department of intellect, reason, affections, and will, and that these govern the soul. And that circling around these are four departments in which is stored the spiritual wealth of the soul. These four departments are: First, the department of secular learning, knowledge, and affections; second, the department of *morality*, including all such learning, knowledge, and affections of the soul as tend to elevate it morally; third, the department of *Christianity*, where is stored learning, knowledge, sentiments, and affections that influence and determine the soul upon devoting itself to the service of God; fourth, the *anti-Christian* department, where the soul piles up its un-Christian learning, knowledge, doubts, disbelief, and infidelity, and its affections and love of things evil and ungodly.

The *heart* of the soul is its intellect, reason, affections, and will. Wherefore the Bible says: "Blessed are the pure in *heart*,

for they shall see God." The *heart* of the soul is subject to influences, *good and bad*, and so may be greatly changed, either for better or worse. The soul is wicked when it does not love to pile up Christian wealth; but its *heart* may be *changed* by repentance and *conversion*, so that it will *work* to pile up wealth in the once neglected department of Christianity.

The soul has the power to bestow its affections on accumulations of spiritual wealth for either one or two of these departments, and to neglect others; but no amount of either *secular* or *moral* wealth will save any soul from *hades*. *Christian* wealth piled up in the department of *Christianity* is the only passport—the only ticket to heaven. But I fully believe that *all kinds* of spiritual wealth will accompany souls in their future state and world. But that only *secular* wealth and *un-Christian accummulations* stored in the *anti-Christian* department of the sinner's soul will accompany it to *hades*.

In Christian repentance and conversion the soul's previous doubts, disbeliefs, immorality, and filth are all *renounced* and crowded out, and the soul's empty department of Christianity receives Christian belief, faith, hope, and love; and from this time on the soul, growing in grace, must continue to accumulate and pile up *Christian wealth*.

The accumulation of a vast fortune in moral and Christian wealth ought to be the determined object of every soul. It is a most fearful mistake to pile up *secular* wealth, and neglect to accumulate also *moral* wealth, as the latter is often the foundation for Christian wealth. The *wealth of morality* makes a person moral, truthful, honest, and virtuous; but it *does not* make him see his obligations to and reverence for God. Christianity, however, includes both morality and Christian faith and reverence of God.

The foundation for the greatest spiritual wealth, both moral and Christian, is laid during *early childhood and youth*. Wherefore parents who neglect to teach their *small* children, by words and example, lessons of moral purity and right, may, by such neglect, be laying in their young souls the foundation for future Christian poverty and everlasting loss.

If intellect, reason, affections, memory, and will belonged to the *brain* (and not to the soul), all these, along with all our learning and knowledge, would *perish* with the body and brain, and the soul would become an idiot.

Poverty and Wealth.—By reflection the reader will easily perceive that, though a person be very poor and needy of material wealth, he or she may be very wealthy (rich) in *spiritual* wealth—in wealth of *soul.* Poverty-poor, and yet very wealthy! And, too, as pleasure and happiness belong mainly to the soul, a person who has no material wealth—not a dollar—but who has, O! so wisely, piled up moral and Christian wealth, may go cheerfully about his or her daily labor, with the soul silently singing and praising God for his great goodness and mercy; and rejoicing as only a Christian can; O, so happy every day! Ah! and this is that superior sort of wealth that is within reach of all the poor—and can be possessed by every poor man, woman, and child without money! And what more about this wonderful wealth—this all-superior wealth? Why, it is wealth for two worlds—this and the *next.* There are many among people who are poverty-poor as to wealth for this world only, who are piling up in the Christian department of their souls this all-superior sort of wealth.

And, too, there are evidently *many* who, though they have piled up *great material wealth,* are starvation-poverty poor in both moral and Christian wealth, and are as dissatisfied and as unhappy as when they lived in cheap-rented houses. These wealthy men are still looking, seeking after pleasure for *this world,* and will be sorely disappointed on and on to the end of this, their probationary lifetime. But let me assure you, reader, that *passports* from this world to the *next* are already prepared for every one of these men who have no wealth laid up in the Christian department of their souls. But every one of these passports is a *sure passage,* without fare, to *hades.*

The sources of spiritual wealth are many; but the Bible is the basis and foundation of all genuine Christian wealth. Other books by Christian authors, with sentiments based upon or in harmony with the Scriptures—books that are both moral and

Christian—such as both indorse and defend the Bible, are sources of Christian wealth, and help their readers to better understand some Biblical questions, and encourage greater faith and purer Christian life. Such books influence and greatly aid their readers in filling the Christian departments of their souls.

The anti-Christian department of the soul can be filled up *rapidly* by reading *novels* and other immoral, un-Christian books, such as encourage immorality, either by intoxicating the soul, denying the divinity of Christ, finding faults with the Old and the New Testament Scriptures, or otherwise. The influences of all such books are bad, immoral, and un-Christian, and aid the soul in filling its anti-Christian department with skepticism, doubts, disbelief, and all manner of spiritual impurity and *trash*.

And though Christian wealth is a *sure* and *safe passport* from this world *to heaven*, yet let me warn you, precious Christian reader, that you be never discouraged, but hold fast to the faith, and push on and on when *spiritual clouds* of gloom come, as they will again and again (seemingly as do material clouds in the skies), drive them away mentally until the Spirit of the Son of Light and Love comes (as he will), and shines brightly again ***in your soul.***

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